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TRAVANCORE ARCHÆOLOGICAL SERIES

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Stone and Copper-plate Inscriptions of Travancore with 16 plates

BY

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XV. INSCRIPTIONS OF TIRUKKĀKKARAI.

No. 35.—An inscription of Indukodaivarman dated in the 5 + 11th year of reign.

Tirukkākkarai is a village in the Alangad Taluk of the Kōṭṭayam Division in North Travancore. It is about two miles from the Edappaḷḷi railway station of the Cochin State Railway and is famous for its Vishṇu temple celebrated in the hymns of Nammāḻvār.[1] The god there is now called Appaṉ and the goddess Peruñjelva-Nāyakī. While the village is termed Tirukkāṭkkarai in the Nālāyira-prabandham, it is spelt Tirukkālkkarai or Tirukkākkarai in inscriptions.

The Vishṇu temple of the place contains a number of early inscriptions engraved in the Vaṭṭeḻuttu characters. Five of these belonging to the reign of the Chēra king Bhāskara-Ravivarman have already been edited in Part I of Volume II of the *Travancore Archæological Series.*[2] The rest of the records, along with another which has been partially published before, are edited below. Of these, three belong to the time of a king named Indukōdaivarman or Indīśvaran-Kōdai, one of Bhāskara Ravivarman, and two others mention Kaṇṇaṉ Puṟaiyaṉ, the chief of Kālkkarai-nāḍu. One is dated in the year 3705 of an un-named era and the rest mention some early chiefs.

The subjoined inscription is engraved on the south base of the proper right of entrance into the first *prākāra* of the Vishṇu temple at Tirukkākkarai.

It is dated in the 11th year opposite to the 5th, of the reign of king Indukōdaivarma-Tiruvaḍi. It was also the year in which Jupiter was in Siṁha-rāśi. The palæography of the Vaṭṭeḻuttu characters employed in it shows that the king should be assigned to about the same period of time as Bhāskara Ravivarman. From the general formation of the letters, it can even be inferred that Indu Kōdai might be slightly anterior to Bhāskara-Ravivarman, but not later. Guided by this general indication, afforded by a close study of the characters, a searching examination was made in the records of the two kings to find out points which might go to confirm or controvert the conclusion. It has resulted in furnishing favourable evidence. In the records of Indu Kōdaivarman figure two individuals Pōḻaṉ Śāttaṉ of Veḷḷiyāṉpaḷḷi and Kaṇṇaṉ Pōḻaṉ of Paṉṟitturutti, while in those of Bhāskara-Ravivarman appear two other viz., Śāttaṉ Kumaraṉ of Veḷḷiyāṉpaḷḷi and Pōḻaṉ Kumaraṉ of Paṉṟitturutti. As the names indicate, the former two individuals must stand in the relation of father or uncle to the latter two. Consequently, it might be said that king Indu Kōdaivarman in whose records the fathers or uncles figure must be anterior to, and not far removed from, Bhāskara Ravivarman in whose inscriptions the sons or nephews make their appearance.[3]

---

1 See the sixth ten of the ninth section of the *Tiruvāymoḻi* commencing with the words உருகுமால் வரை. For a list of the Vishṇu temples celebrated in the Nālāyiraprabandham, see note on page 131 of Vol. II. of the *Travancore Archæological Series.*

2 For their texts see pages 39, 41, 43, 47, and 49.

3 In Malabar an individual prefixes to his name the name of his uncle and this custom seems to have been adopted even in early times.

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We might therefore tentatively, assume that king Indu Kōdaivarman was the immediate predecessor of Bhāskara Ravivarman. By calculation, it has been found that A. D. 1031 was a year in which Jupiter was in Siṁha-rāśi and it fell in the reign of Bhāskara Ravivarman. Since we know that that king ascended the throne in A. D. 978, it can be said that the year in which Jupiter occupied the same position before that date, was A. D. 971, which must be the 16th year of king Indu Kōdaivarman. If this prove correct by further researches, the initial date of the king must be A. D. 955. And if no other king, with a short reign of 7 years, intervened between Indu Kōdaivarman and Bhāskara-Ravivarman, it is probable that the former continued his rule for 7 years after the date of the record under discussion.

At the present state of our knowledge about the chronology of the Kēraḷa kings, Indu Kōdaivarman's date furnishes an important link, and to some extent bridges over the interval of nearly a century between Sthāṇu Ravi—who, to be a contemporary of the Chōḷa Āditya I, which he was, should have ruled up to at least the last quarter of the 9th century A. D. as will be shown below—and Bhāskara Ravivarman, who commenced his reign in A. D. 978. It may be noted that the long reign of the Chōḷa king Parāntaka I extending over the whole of the first half of the 10th century, *i. e.* from A. D. 907 to 953, would under normal conditions minimise the period of rule of his father Āditya I, the utmost limit of whose reign could have been only 30 years from A. D. 877 to 907. Since Sthāṇu Ravi had been Āditya's contemporary, his rule should have extended into the 4th quarter of the 9th century A. D. We learn from an inscription of Parāntaka I, found at Tiruvoṟṟiyūr and dated in the 29th year of his reign (=A. D. 936), that the Chēra princess Nīlī, who made gifts to the temple, was the daughter of the Kēraḷa king (*Kēraḷarāja*) Vijayarāgadēva,[1] whom we may perhaps identify with the Viyarāgattēvar, who figures as the *Kōyiladhikāri* in the two Kōṭṭayam Plates of Sthāṇu Ravi.[2] Perhaps princes of the Chēra line styled themselves *Kōyiladhikāris* and had some sort of power and official position in the palaces of kings. There is nothing in the Chōḷa record under reference to show if the Kēraḷa king Vijayarāgadēva was living at the time and under what circumstances his daughter went to Tiruvoṟṟiyūr and made the grant. At any rate, it is certain that Vijayarāgadēva was a Kēraḷa king and the successor of Sthāṇu Ravi. It is even probable that there was another Kēraḷa ruler who reigned between this Vijayarāgadēva and Indu Kōdaivarman of our inscription. At any rate, it is a valuable addition to know that Indu Kōdaivarman belonged to the regular Chēra line and was the immediate predecessor of Bhāskara Ravivarman.

The inscription registers the grant of a land called Veṭṭikkōḍu, by a chief of Kālkkarai-nāḍu named Kaṇṇaṉ Puṟaiyaṉ, to the temple of Tirukkālkkarai-Bhaṭāra. From the *mēṟpādi*, which term may be taken to mean 'the owner's share of produce', Kaṇṇaṉ Puṟaiyaṉ ordered the feeding of twelve Brāhmaṇas, the conduct of worship in the *śuṟṟu-maṇḍapa* on the day of the constellation Makhā in the

1 No. 169 of the Madras epigraphical collection for 1912

2 *Trav. Arch. Series* Vol. II. pp. 81 and 82.

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month of Māśi, and the supply of gruel during the month of Karkaṭaka. The officers bound themselves to give the paddy required for the purpose. From the cultivator's share, the tenants,—who are mentioned by name with their native villages,—instituted nine *agram*, ordered the maintenance of two perpetual lamps and gave silver salvers and *vaṭṭagai*. In cases of default, the tenants bound themselves to pay double the quantity at default. It is declared that the land should not be resumed by any future rulers in charge of the government of the country (*nāḍuvāḻumavargaḷ*) and that any person who attempted to do so should be removed from the ministry and be made to pay a fine of one hundred *kaḻañju* of gold to the *kōyiladhikāri*. Neither could officers or other persons acting on their behalf, become at any time the *pāṭṭamāḷar* (*i. e.* assume cultivating rights). Any transgression of this last condition involved the same fine as the previous one *i. e.* 100 *kaḻañju* of gold. The land was left under the protection of the *ūrāḷar*.

The document is signed by a number of persons who are called *sādhus* and their native villages are also given. It appears that these are officials of the king. The deed was drawn up by a native of Kummaṉkōḍu named Iravi Kuṉṉappōḷaṉ.

Altered forms of words used in this inscription are *kaḻaññu* (*l*, 2) for *kaḻañju*, *kāññiram* (*l.* 4) for *kāñjiram*, *kariḍu* (*l.* 4) for *karaḍu*, *uḷḷoḍuṅga* (*l.* 4) for *uḷḷaḍaṅga*, *payara* (*l.* 4) for *peyara*, *iraḻchchikka* for *rakshikka* and *kaḍaviśar* for *kaḍaviyar* or *kaḍavar*. It has been elsewhere pointed out by me that *tāḻkki*[1] which had offered the greatest difficulty to discerning and which Prof. Sundaram Pillai has taken to refer to the name of a village[2] is only a corruption of *sākshi*. In doing so, I showed that *sa* changes into *ta* as in '*tandadi*' which stands for *santati*, *tannadi* for *sannadi* &c. But the difficulty was to account for the introduction of *ḻ* which is really what evades the inquirer. From the form *iraḻchchikka* used in this epigraph, it will be seen that *ḻ* is also sometimes introduced to preserve the phonetic value of *ksha*.

Of the official terms that occur in the inscription, *ūrāḷaṉ* is properly the revenue collector. *Adhikāri* denotes state officials. This official calling is retained in the modern designation of a village munsiff on the west coast. *Nāḍuvāḻumavar* is not used in the literal sense of 'persons living in a country or division', but stands for 'rulers of divisions of a country'. This is clear from such usages as '*Vēṇāḍu Vāḻndaruḷiya Maṇikaṇṭha Rāmavarman*'[3] '*Naṉṟuḻaināḍu-vāḻnda*'[4] and 'Yakkaṉ Kuṉṟappōḷaṉ *nāḍuvāḻkkaiyil*'[5] which occur in inscriptions. The statement that if any *nāḍuvāḻumavaṉ* resumed the granted land, he would be subject to pay a fine to the *kōyiladhikāri* indicates that the latter was an official of a higher order or status. We have already shown that he must be a royal relation, most probably a *Yuvarāja* or prince elect to the throne.

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1 See, above, No. 33, introduction.

2 *Ind. Ant.* Vol. XXIV. p. 284f.

3 Above, p. 81.

4 *Trav. Arch. Series*, Vol. II. p. 33.

5 See below, No. 38.

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Of etymological interest are the words *uḷpādaṉ* and *perumudiyaṉ*. These two terms occur in a large number of inscriptions of Bhāskara Ravivarman discovered at Tirukkālkkarai and other places, situated in the northern part of the Travancore State. For treating them as proper names, there is not much warrant.[1] The plural form *perumudiyaṉmār* used in an epigraph[2] found at Tirukkālkkarai is quite decisive on the point, as it shows clearly that the word *perumudiyaṉ* has to be taken as a common noun and not as the name of a person. In all probability, the terms *uḷpādaṉ* and *perumudiyaṉ* should have originally indicated some offices connected with the temple. This is apparent from the very passages which mention them. What their precise and primitive functions were it is not possible to fix; but this much may be safely advanced *viz.* that they were entrusted with the care of temple funds or properties which were left in their charge. From the subjoined record we learn that these persons issued gold from the temple and received lands on behalf of the god. It is interesting to note that this last function is given in other epigraphs to the *poduvāḷ* (*i. e.* a body of men who looked after charitable endowments), as opposed to the *ūrāḷar* (*i. e.* official in charge of the collection of State Revenues). The latter had nothing to do with the incomes accruing on lands set apart for temple purposes. In fact, when grants of lands or villages were made to temples, it was customary to insert an express clause in documents preventing the *ūrāḷar* from entering such lands and villages, demanding or receiving any dues from the tenants and from replacing existing tenants by others,—powers which, till the time of the grant, they evidently possessed.[3]

Very often the duties and callings of men have, in course of time, given rise to castes; and in the West coast many of the castes falling under the broad term of *ambalavāsis* (literally persons depending on the temple for their maintenance) have grown from hereditary official positions connected with temples. Among such, there is one called *Mūttadu* or *Valiyamūttadu*. It is not improbable that this class sprung from the official denomination of *perumadiyaṉ* which we may at once point out is the exact equivalent of *Valiyamūttadu*. It is generally regarded that the *Mūttadu* are *Śaivites* in point of religion: but from the Tirukkākkarai inscription, it appears certain that in ancient times the *perumudiyaṉmār* were also Vaishṇavas or made no difference in that respect. The *Mūttadus* are also known as *agappoduvāḷ* and this again, as pointed out already shows that they should have sprung from the official denomination of *perumudiyaṉ* whose functions were sometimes shared by a section of the *poduvāḷ* and the *uḷpādaṉ* who were in charge of the transactions connected with the inner apartments of temples. *Uḷpādaṉ* seems to correspond to *uṇṇāḷigaiyār*.

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1 See No. 46 below, text-line 7.

2 *Trav. Arch. Series* Vol. II. p. 39.

3 Ibid p. 146, foot-note 2.

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A list of villages and persons that occur in this inscription is given below.

Serial No.	Name of village.	Name of person.	Remarks.
1	Aṭṭāṇi-kōṭṭam	Dēvaṉ Śāttaṉ	
2	Chirayiṉkōḍu	Iravi Vāsudēvaṉ	
3	Iḷandurutti	Kēraḷaṉ Nārāyaṇaṉ	See lines 186 & 568 of the Tiruvalla plates.
4	Kīḻagam	Koṟṟaṉ Puṟaiyaṉ	
5	Kummaṇkōḍu	Iravi Kuṉṟappōḻaṉ	
6	Kuṉṟiyūr	Kaṇḍaṉ Puṟaiyaṉ	
7	Kuppe-Vāḻkkai	Kaṇḍaṉ Nārāyaṇaṉ	
8	Mēṟṟaḷi	Śiṅgapirāṉ Kumaraṉ Pōḻaṉ Kumaraṉ	
9	Paṉṟitturutti	Kaṇṇaṉ Pōḻaṉ	See p. 43 of *Travancore Archæological Series*, Vol. II.
10	Paṟambu	Kēraḷaṉ Śrī-Kumaraṉ Kumaraṉ Nārāyaṇaṉ	
11	Perundōṭṭam	Kaṇḍaṉ Nārāyaṇaṉ	
12	Pullippaḷḷi	Saṅkaraṉ Kumaraṉ	
13	Ūr	Nakkaṉ Kēraḷaṉ Kaṇḍaṉ Śēndaṉ Kottaṉ Kōdai Kumaraṉ Śāmi Kaṇṇaṉ	
14	Vaṉṟalaichēri	Kōdai Ravi	See lines 555-6 of the Tiruvalla plates.
15	Veḷḷiyāṉpaḷḷi	Pōḻaṉ Śāttaṉ	See *Travancore Archæological Series*, Vol. II. p. 30.
16	Veṇbamalai	Yakkaṉ Pōḻaṉ	
17	Veṇḍalamaṉ	Kaṇṇaṉ Kumaraṉ	

Of the proper names noted in the above list, Iḷandurutti, Perundōṭṭam and Vaṉṟalaichēri occur in the Tiruvalla plates (*ll.* 61, 186, 555-558 and 568); and Paṉṟitturutti and Veḷḷiyāṉpaḷḷi are mentioned in the inscriptions of Bhāskara Ravivarman, found at Tirukkākkarai.[1] It is stated in the Tiruvalla plates that Kōdai Ravi of Vaṉṟalaichēri, the same individual that figures in the subjoined record, ordered to provide for lamps and offerings to the temple of Tiruvallavāḷ-Appaṉ and that Kuṉṟaṉ Rāmaṉ, the ruler of Muññināṭṭ-Iḷaṅkūṟu gave certain lands for the purpose (*ll.* 556-7). Three other persons of note also make their appearance in connection with the same temple. These are Rāmaṉ Kōdaivarman of Muññi-nāḍu (*l.* 533), Rāmaṉ-mādēvī (*ll.* 537-8) and Muññimārāyar (*l.* 542). The first made grants in the year in which Jupiter was in Mēsha-rāśi; while the assignment made by the second, who in all probability was the queen of the first, is dated in the year when Jupiter was in Kanni; and the last *i. e.* Muññimārāyar is said to have paid penalty for certain misconduct, by a grant to the temple. All these appear to be more or less of the same time. And the fact, that Kōdai Ravi of Vaṉṟalaichēri is known from the subjoined inscription to belong to the time of Indukōdaivarman, enables us to fix the time when these grants were made. Rāmaṉ Kōdaivarman's grant might have been made in A. D. 966-7 and that of queen Rāmaṉmādēvī in A. D. 971-2, when Jupiter occupied the signs stated in the plates.

Text.[2]

1 [ஸ்வஸ்தி ஸ்ரீ கொவி]ந்து கொதைவன்மர் திருவடிக்குச் செல்லாநின்ற யா
ண்டு [3]பதிஞொராமாண்டைக்கெதிர் அய்யா மாண்டு சிங்கத்துள் வியா
ழந் நிற்கச் செய்த கருமமாவது [||*] [கா][4] திருக்கால்க்கரை உள்
பாடனும் பெருமுதியனுங் கைய்யால் பொன் கொண்டு கால்க்கரைநா
டுடைய கண்ணம் புறையன் வாய்க்கால்ச் சிறைக்கு மெல் இடைச்சி
றைக்த கிழும் வெட்டிக்கரிக்காட்டுக் கொள்ள பூமியும் [புனை]வ
[செ]யும் கூட திருக்கால்க்கரை பட்டாரகர் திருவடிக்கு அட்டிக்குடு
த்தான் கால்க்கரை நாடுடைய கண்ணம் பு-

2 [றையன் [||*] இப்]பூமி [மெ]ற்பாதியும் . . . . பணியுங்கொண்டு
கண்ணம் புறையன் தானமைச்ச செலவாவெர் [||*] பந்திரண்டு கலம்
திருவக்கிரமும்[||*] மாயி[5] மகத்தி ஞ[6]ள் சுற்றுமா[டங்]கூட ஆராதினை
க்கு பதின் கழஞ்[சு] பொன்னு[ம்*] கற்க்கடக ஞாயிறுதொ[றுங்]
நியதி இடங்கழியால் பதிஞழி அரிகொண்டு கஞ்சியுஞ் செலுத்தக் க
டவிய ரதிகாரிகள் [||*] ம[ற்]றைப்பாதிக்கும் மெற்றளிப் பொழுங் கு
மர னமச்ச அக்கிர[ம்*] மூன்று கலம் நந்தாவிளக்கொன்று [|] ஊரங்
நக்கங்கொள னமச்ச அக்கிர[ம்*] ஒன்று [|] ஊரங் கண்ட[ன்*] செ
ந்[த*] னமச்-

3 [ச அக்கிர][ம்*] ஒ[ன்]று [|] வன்றலசெரி கொ[தை] இரவி யமைச்ச
நந்தாவிளக் கொன்றும் திருவக்கிரம் வெள்ளித்தாலமும் வட்டகையும்

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1 *Travancore Archæological Series*, Vol. II. pp. 39 and 43.

2 Lines had been drawn and the surface prepared for writing.

3 ஞெ is a rare letter in Vaṭṭeḻuttu inscriptions; and its shape resembling ஞு is worthy of note.

4 A symbol resembling *kā* is engraved here. It might either stand for a punctuation mark or it might be that the engraver commenced to write *Kālkkarai* instead of Tirukkālkkarai and subsequently left it without erasing.

5 Read மாசி.

6 ஞ looks like ரா.

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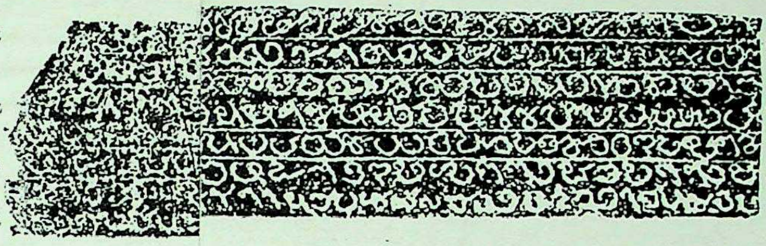
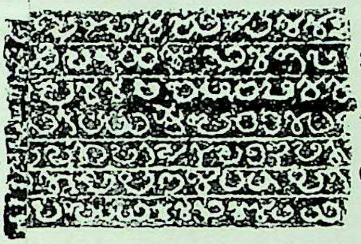
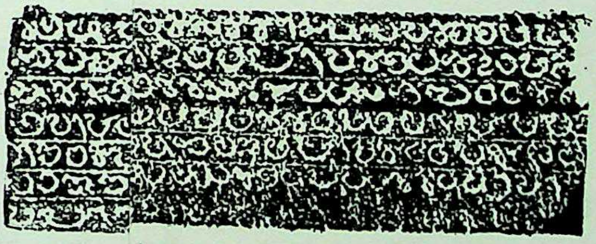


1a 2a 3a 4a 5a 6a 7a



1b 2b 3b 4b 5b 6b 7b



1c 2c 3c 4c 5c 6c 7c

K. V. Subrahma

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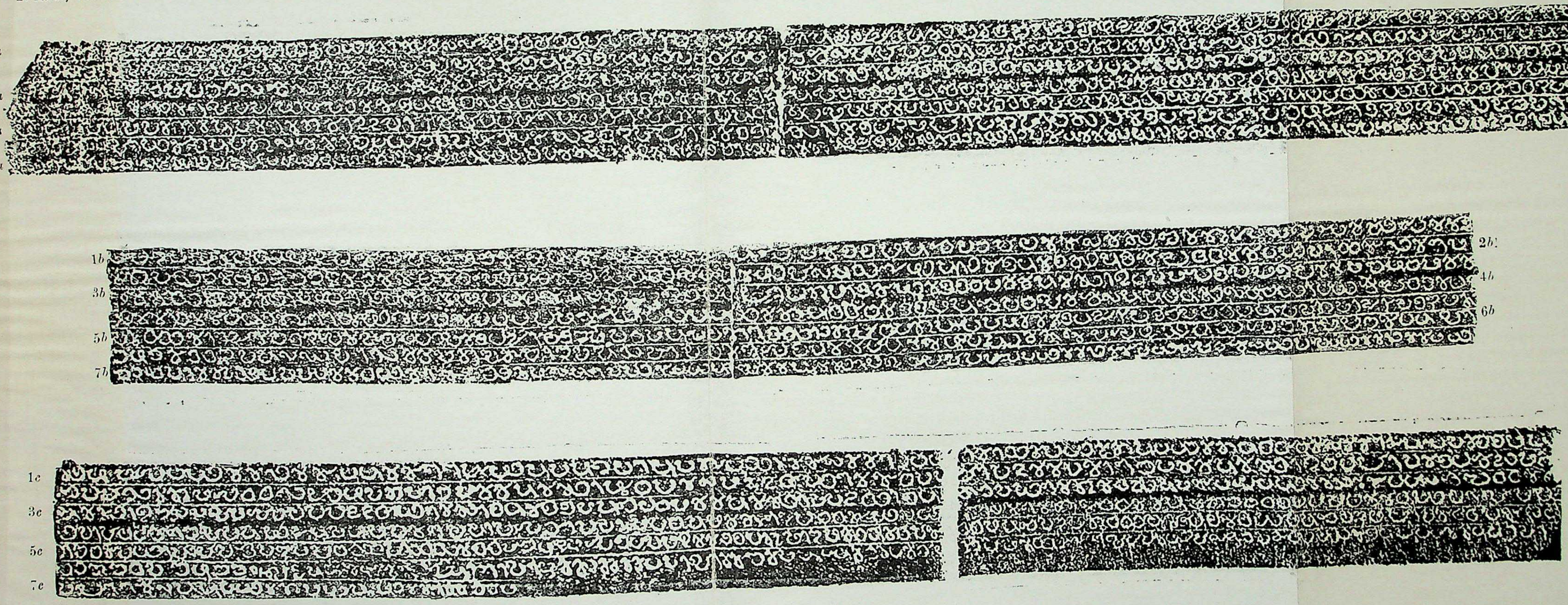
To face page 166.

No. – 35. TIRUKKAKKARAI INSCRIPTION OF INDUKODAIVARMAN.



Scale: One-seventh.

K. V. Subrahmanya Aiyer.

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கூட ஒன்[று] [।] மெற்றளிச் சிங்[க*]ப்பிரான் குமர[னமை]ச்ச தி
ருவக்கிரம் வெள்ளித்தாலமும் வட்டகையும் [கூட] ஒன்றும் [।] ஊர
ங் குமரஞ்சாமி கண்ணனமச்ச அக்கிர[ம்*] ஒன்றும் [।] வெண்பமலெ
யக்கம் பொழனமச்ச அக்கிர[ம்*] ஒன்றும் [।] இவ்வொன்பதும் ந
ந்தாவிளக்கிரண்டு[ம்*] [॥*] கண்ணம் புறைய னமச்ச அக்கிரம் பந்தி
ரண்டு[ம்*] சுற்றுவிளக்கு[ம்*] கஞ்சியும் காட்டெட்டிக்கரிக் கொட்
டால் செலுத்தக் க-

4 [டவிய ரதிகாரி]கள் [॥*] இப்பூமி மாவறக்கொண்டு முதலற அட்டி குடு
த்தான் கால்க்கரை நாடுடைய கண்ணம புறையன் [॥*] கல்லுங் கரிடும்
காஞ்ஞிரக்குற்றியு முள்ளு மு[யிறு]மாக(க) வமையும் வெட்டிக்கரிக்
காட்டி ஞுள்ள பூமி எவ்வகைபட்டது முள்[ளொ]டுங்ங அட்டிக் குடு
த்தான் கண்ணம் புறையன் [॥*] இச்செலவு முட்டுகில் முட்டிரட்டி
செலுத்த[க்*]கடவியர் பாட்டமாளன் [॥*] இப்பூமி நாடுவாழுமவ
[ர்*]கள் பயரப்பெறுர் [।*] பயருமவனெ அமச்சுள்ளு மற்ற கொயில
திகாரிகள்க்கு [நூ]ற்[ற][1] கழஞ்சு பொன் றண்டம்படக் கடவியர்[।*]
இப்பி[2]-

5 மி [நாடு]வாழுமவ[ர்*]களாக அவ[ர்*]கள்க்கு சார்ந்நவர்[க*]ளாக பா
ட்டமாளப்பெறுர் [।*] இவ[ர்*]களும் அத்தண்டமெ படக்கடவியர்
[॥*] இதற்கு இப்பரி[சு*] அறியும் சாதுக்கள் அட்டானி கொட்ட
த்து தெவஞ் சாத்தனும் இளந்துருத்தி கொள நாராயணனு[ம்*] பெ
ருந்தொட்டத்து கண்ட நாராயணனும் பறம்புடை[ய] கொளஞ் சிரி
குமா[ர*]னும் சுப்பெவாழ்க்கை கண்ட நாராயண[னு]ம் பறம்புடைய
குமர நாராயணனும் சிரயன்கொட்டிரவி வாதுதெவனும்[3] பன்றித்துரி
த்தி கன்னம் பொழனும் வெண்ட[ல]மண்க் கண்ணங் குமரனும் கி
ழகத்து கொற்றம் புறையனுங் குன்றியூருடைய கண்டிம் புறையனும்
ஊரங் கொத்தங் கொதையு-

6 ம் . . . . இரவி கொதையும் குலசெகரபட்டினத்து மாறங் கொவிந்த
னும் ஊரங் கண்ண[ஞ்] சிரிகண்டனும் ஊரம் குமரன் சிரிகணடனும்
ஊரங் பொழ[4] நாரணனும் வெள்ளியான்பள்ளி பொழஞ் சாத்தனும்
புல்லிபள்ளிச் சங்கரங் குமரனும் அறிவார் [॥*] இவ[ர்*]கள் வெண்டக்
கெட்டுக் கெழ்ப்பிச்சு கைய்யெழுதி அறிவென் கும்மன்கொட்டு இர
[வி] சன்றப் பொழ[னெ]ன்[5] இப்பூ[மி*]கா[ழ்]க்கரை நாட்டு[6]ர[ா]
ளர் இரழ்ச்சிக்கக் கடவர் [।*] இரக்காபொகம் ஆட்டு கற்கடக ஞாயி
ற்று மகத்தி[னு]ள் இடங்கழியால் நூற்று நாழி அரி கொண்டு ஊ
ட்டக்கடவியர் [॥*]

7 உள்பாட[னு]ம்பெருமுதியனு[ம்*] ஊட்டா தொழிவாராயின் பூமி தடு
த்துவச்சு உண்ணக்கடவியர்[।]தெவர்க்கு அஞ்ஞா . . க்கிரா . ணந்திர்
த்து கொடுக்க கடவியர் [த]ச்சநாட்டுராளர் அன்று செல்லப்பொதி
பந்திரண்டு காணம் பொன் தெவர்க்கு தண்டம்படக் கட[வி][சர்][7]

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1 Read நூற்று.

2 Read இப்பூ.

3 Read வாஸுதெவனும்.

4 This and other பொ's of this epigraph are hardly distinguishable from ள.

5 There is a punctuation mark after பொழனேன்.

6 டு and டூ are distinguished from their short.

7 Read கடவியர்.

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[॥*] திருமால் அறைப்பிராட்டி அமைச்ச அக்கிரம் ஒன்று[।*] இ
திவ் வெட்டிக்கரிக் காட்டின்மெற் செல்விது [॥*] வெட்டிக்கரிக்கா
ட்டின்மெலுள்ள செலவு முட்டிக்குமவன் முழிக்களக்கச்சம் [॥*]

Translation.

Hail! Prosperity! In the year, in which Jupiter stood in Simha, and which corresponded to the fifth, year opposite to the eleventh, current in the reign of king Indu Kōdaivarma-Tiruvaḍi, the following transaction was made:—

Having received gold from the hands of the *ulpāḍaṉ* and the *perumudiyaṉ* of Tirukkālkkarai,[1] the chief of Kālkkarai-nāḍu (*i. e.*) Kaṇṇaṉ Puṟaiyaṉ gave, with libation (*of water*), the lands comprised in Veṭṭikkarikkāḍu, situated to the west of Vāykkālchchiṟai and to the east of Iḍaichchirai, along with Puṉaivarai, to the Bhaṭṭārakar-Tiruvaḍi of Tirukkākarai.

From the *mēṟpāḍi* (*i. e.* the owner's share of the produce) on this land and from . . . . , Kaṇṇaṉ Puṟaiyaṉ instituted the following expenses[1]:—

The officers (*adhikārar*) shall supply (1) twelve dishes of sacred meal (*i. e.* meals required for feeding twelve persons); (2) the gold required for performing the worship (of the deities) in the enclosure verandah (*śuṟṟumāḍam*) on the day of Makhā in the month of Māśi; and (3) the gruel to be supplied during the month of Karkaṭaka, with ten *nāḻi* of rice daily, as measured by the *iḍaṅgaḻi*.

From the other half (i. e. the cultivator's share) were instituted (the expenses of) three dishes[2] of meals and one perpetual lamp, (the same being) ordered by Pōḻaṉ Kumaraṉ of Mēṟṟaḻi.

- one *agram* ordered by Ūraṉ Nakkaṉ Kēraḻaṉ;
- one *agram* ordered by Ūraṉ Kaṇḍaṉ Śēndaṉ;
- one perpetual lamp together with a sacred *agram*, a silver salver and one (*vaṭṭagai*), ordered by Kōdai Iravi of Vaṉṟalaichēri;
- one sacred *agram*, together with a silver salver and *vaṭṭagai*,[3] ordered by Śiṅgapirāṉ Kumaraṉ of Mēṟṟaḻi;
- one *agram* ordered by Ūraṉ Kumaraṉ Śāmi Kaṇṇaṉ;
- one *agram* ordered by Yakkaṉ Pōḻaṉ of Veṉbamalai,—making in all, nine *agram* and two perpetual lamps.

The officers (*adhikāri*) shall, from (*the income of*) Kāṭṭeṭṭi-Karikkōḍu, supply (what is required for) these and for the twelve *agram*, the lamps for the enclosure *verandah* and the gruel instituted by Kaṇṇaṉ Puṟaiyaṉ.

Kaṇṇaṉ Puṟaiyaṉ, the chief of Kālkkarai-nāḍu, having received completely the (consideration) money, gave with libation of water this land. Kaṇṇaṉ Puṟaiyaṉ gave with libation (of water) Veṭṭikkōḍu inclusive of all kinds of lands such as those having stones, boulders, stumps of *sticknos nuxvomica* (*kāñjiram*), thorny shrubs, the red ants (*muyiṟu*), *etc.*, contained (in it).

1 The words "Kālkkarai-nāḍuḍaiya Kaṇṇaṉ Puṟaiyaṉ" are repeated twice.
2 The form *śelavāvō* used in this inscription is absolete.
3 *kalam* means 'a dish or a vessel' and stands for the person that eats. The passage, therefore, means that he instituted the feeding of 3 persons.
3 This word occurs in the Tanjore inscriptions and has been rendered 'basket' (S. I. I. Vol. II. p. 421.

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If any default arises in the defraying of these expenses, the *Pāṭṭamāḷan* shall pay double the quantity at default. This land shall not be resumed by any (of the officers) govering the country. He who resumes it, shall be removed from the ministry[1] and be made to pay a fine of one hundred *kaḷañju* of gold to the *kōyiladhikāri*. Either those who govern the country or those that act on their behalf shall not (at any time) become the *pāṭṭamāḷan*. (*If transgressed*), these also shall be subject to the same fine. The *sādhus* who knew this, in this wise, are Dēvaṉ Śāttaṉ of Aṭṭāṉi-kōṭṭam, Kēraḷa Nārāyaṇaṉ of Iḷandurutti, Kaṇḍaṉ Nārāyaṇaṉ of Perundōṭṭam, Kēraḷaṉ Śiri-Kumaraṉ of Paṟambu, Kaṇḍaṉ Nārāyaṇaṉ of Kuppe-Vāḻkkai, Kumaraṉ Nārāyaṇaṉ of Paṟambu, Iravi Vāsudēvaṉ of Chiṟayiṉkōḍu, Kaṇṇaṉ Pōḷaṉ of Paṉṟitturutti, Kaṇṇaṉ Kumaraṉ of Veṇḍalamaṉ, Koṟṟaṉ Puṟaiyaṉ of Kīḻagam, Kaṇḍaṉ Puṟaiyaṉ of Kuṉṟiyūr, Kottaṉ Kōdai of Ūr, Iravi Kōdai of . . . . . , Māṟaṉ Gōvindaṉ of Kulaśēkharapaṭṭiṉam, Kaṇṇaṉ Śiri-Kaṇḍaṉ (Śrīkaṇṭaṉ) of Ūr, Kumaraṉ Śirikaṇḍaṉ (Śrī-kaṇṭha) of Ūr, Pōḷaṉ Nārāyaṇaṉ of Ūr, Pōḷaṉ Śāttaṉ of Veḷḷiyāṉpaḷḷi and Śaṅkaraṉ Kumaraṉ of Pullipaḷḷi—all these know (the transaction).

At the request of these, I Iravi Kuṉṟappōḷaṉ of Kummaṇkōḍu, hearing the document, wrote it, read it out for them to hear, and knew (the transaction).

The *ūrāḷars* of Kālkkarai-nāḍu shall protect this land. On the day of Makhā in the month of Karkaṭaka of each year, the *rakshābhōga* of (*one*) hundred *nāḻi* of rice, as measured by the *iḍaṅgaḻi*, shall be received and the feeding conducted. If they fail to feed, the *ulpāḍaṉ* and the *perumadiyaṉ* shall eject them; and taking the lands in their own hands, conduct the feeding.

No. 36.—Inscription of Indesvarankodai: regnal year 5—5.

The subjoined inscription, in the Vaṭṭeḻuttu characters of the period to which the record belongs, is engraved on a slab of stone lying in the courtyard of the Vishṇu temple at Tirukkākkarai. It is dated in the month of Mēsha of the 5th year opposite to the 5th (*i. e.* the 10th) year of the reign of king Indēśvaran Kōdai. In this year, the planet Jupiter occupied the *rāśi* Mīna. The date furnishes an additional proof that king Indu Kōdaivarman or Indēśvaran Kodai ascended the throne in A. D. 955, as surmised by me already, for the year 965 which corresponds to the 10th regnal year of the king is a year in which Jupiter was in Mīna-rāśi as stated in the record.

The inscription registers an assignment of the revenues of the lands called Peruvayal, Kaṇṇaikālāyuḍaiyār-poṭṭai, Tachchaṉār-poṭṭai and Vaṭṭappoṭṭai,—together yielding an annual income of twelve *kalam* of paddy, both by way of proprietor's share of produce and as tax,—for burning two perpetual lamps and for feeding two Brāhmaṇas in the temple of Tirukkālkkarai-Bhaṭārar. One of the lamps was made of silver and it was ordered to be burnt with campher inserted in

1 This passage may also be rendered "He who resumes it, shall be subject to a fine of one hundred *kaḷañju* of gold to the *kōyiladhikāri* and the ministers."

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the wick. The donor was Śadiraśikhāmaṇi *alias* Kiḻāṉaḍigaḷ. The employment of the terms *Aḍigaḷ* and *tamperumāṭṭiyār* for the donor and his wife shows that Śadiraśikhāmaṇi was a chief of some consequence. The correct name of the person was perhaps Kshatriyaśikhāmaṇi. In this connection, it is worthy of note that the *adhikāris i. e.* the officers had been made responsible for supplying the temple with the stipulated quantity of paddy, which, would not have been the case if the donor were a private individual. It is further added that if the income from the lands assigned became less, these officers had to make good the dificient quantity: and if default was made in the worship, the *uḷpāḍaṉ* was required to pay a fine of two and a half *kāṇam* of gold. The last clause enables us to say that the term *uḷpāḍaṉ* corresponds to the *uṇṇāḻigaiyāṉ i. e.* the person in charge of (worship in) the central shrine, while *perumudiyaṉ* was the temple official in charge of the outer precincts.

Text.

1 ஸ்வஸ்தி ஸ்ரீ [||*] கொவிந்தெஸ்வரங் கொதை[த]க்குச் செல்[லா] நின்ற யா-
2 ண்டு அ[ய்*]யாமாண்டைக்கெதி ரையாமாண்டு மினத்தில் வியா-
3 ழந் நின்ற [1]மெடஞாயிற்றுச் செய்த கருமமாவது [||*] திரு-
4 க்காள்க்கரை[2] பட்டாரர்க்குச் சதிரசிகாமணியாயின
5 கிழாயடிகள்[3] அமைச்ச வெள்ளி நந்தாவிளக் கொன்று [||*] இதினுக்கு நிச-
6 ல்[4] அரைக்காணங் கருப்புரந்[5] திரியிலிட் டெரிக்கக் கடவர் [||*] இவர் அமைச்ச
7 [திரு]வக்கிர மிரண்டு [||*] தம்பெருமாட்டியார் அமைச்ச நந்தாவிளக் கொன்று [||*] வி-
8 ருதுல[ர*]ந் நெ[ய்]யுங் கய்யு புளியும் ஒரு தெங்காயும் கறியும் உப்பும் கூட உச்-
9 சைத் திருப்பலியின்முன்னே யமிர்து செய்வியக்க[6] கடவர் [||*] இச்செல-
10 வின் னமைஞ்ஞ பூமியாவது [||*] பெருவயல் பூமியும் புலைய-
11 ருங் கண்ணேகாலாயுடையார் பொட்டையுந் தச்சனூர் பொட்டை-
12 யும் வட்டப்பொட்டையிற் கடனு மெலொடியுக் கூட ஆ-
13 ட்டு நால்ப்பத்திருகலந் நெல் பொரக் குடுத்தார் படார[ர்*] அதிகா-
14 ரிகள் [||*] இந்நெல் பொர[ா]க்கால் குறைஞ்ஞு திட்டு செலித்தக் க-
15 டவர் படார[ர்*] அதிகாரிகள் [||*] இப்பூமி பாட்டமாண்டு முட்டிர ட்டி-

1 ட Looks almost like ற.

2 Read க்கால்க்கரை.

3 Read கிழானடிகள்.

4 Read நிச்சல்.

5 Read கருப்பூரந்.

6 செய்விக்க.

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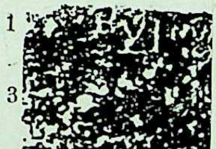

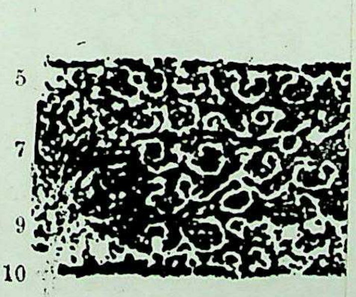

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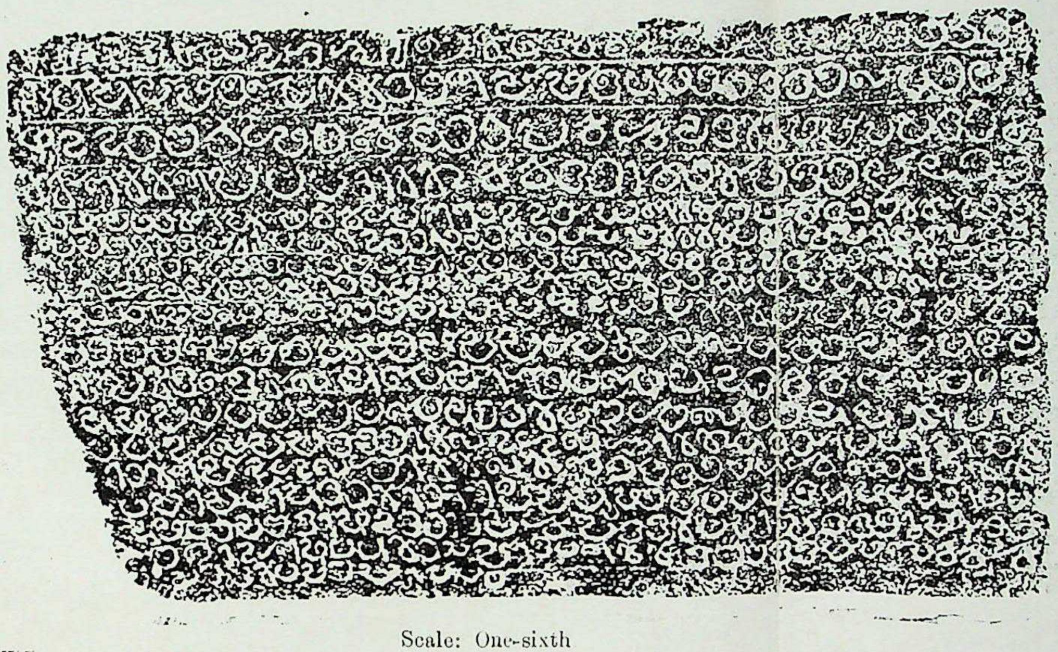
No. 36. – TIRUKKAKKARAI INSCRIPTION OF INDESVARANKODAI.

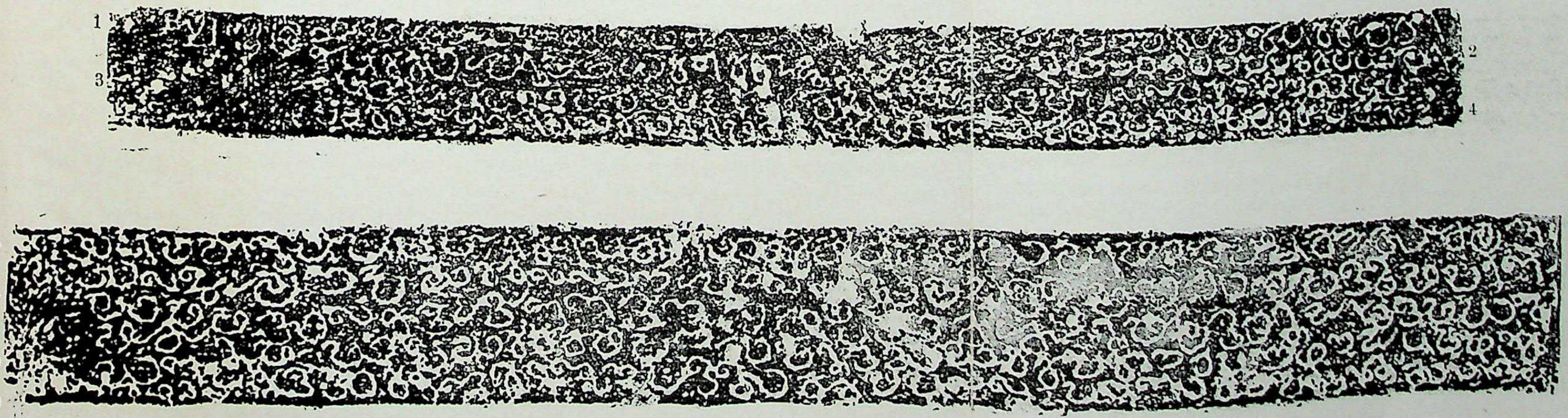
To face page 170.



Scale: One-sixth

No. 39. – TIRUKKAKKARAI INSCRIPTION OF YAKKAN KUNRAPPOḶAṈ

To face page 175.



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Scale: One-sixth

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16 யு மடியன்தாமுந் திர்த்து செலுத்த கடவர் [||*] இத்திருவாராதி-

17 ஊ ஒருநாள் முட்டுகில் இரண்டரைக் காண[ம்*] பொன் தண்டம் வைச்ச[1] செ-

18 [லுத்த] கடவன் உள்பாடன்[||*]

Translation.

Hail! Prosperity! In the month of Mēsha of the fifth year opposite to the fifth year of (*the reign of*) king Indēśvaran Kōdai corresponding to the year in which Jupiter stood in Mīna, the following transaction was made:—

To the (*temple of*) Tirukkālkkarai-Bhaṭārar, Sadiraśikhāmaṇi *alias* Kiḻān-aḍgaḷ gave one silver perpetual lamp. This (lamp) had to be burnt daily with half a *kāṇam*[4] of campher inserted into the wick. He also instituted two sacred *agroms* (*i. e.* feeding of Brāhmaṇas). His queen gave one perpetual lamp. Before the sacred *bali* offerings of the noon (are made), the feeding shall be conducted, with two *tulām* of ghee, one *kaiśu*[2] of tamarind, one cocoanut, vegetable and salt.

The following are the lands set apart for these expenses:—

The officers of the Bhaṭāra assigned the yearly income of twelve *kalam* of paddy from the land called Peruvayal along with the Pulaiyaṉ[3] (attached to it), Kaṇṇaikkālāyy-uḍaiyār-poṭṭai, Tachchaṉār-poṭṭai and the taxes and proprietor's share of (the land called) Vaṭṭappoṭṭai. If the income became less, the deficient quantity must be made good by the officers of the king.

These lands shall be cultivated and in cases of default, after defraying double the defaulted amount and after removing the *aḍiyandaram*, the expenses shall be met.

If this worship is allowed to fail for one day, the *uḷpāḍaṉ* shall, (after) paying a fine of two and a half *kāṇam*[4] of gold, perform the worship.

No. 37. An inscription of Indu Kodai: Date lost.

This inscription in the Vaṭṭeḻuttu characters and the Tamiḻ language is engraved on the outside of the south and east bases of the *śuṟṟu-maṇḍapa* of the Vishṇu temple at Tirukkākkarai. It belongs to the time of king Indukōdai-varma-Tiruvaḍi. The date portion is lost.

Among the peculiarities of the language the following deserve to be noted;—The use of *ū* as a sign of the dative in '*purayiḍattiṉu*', '*amidiṉu*', and '*viḷakkiṉu*' in line 3; '*tuḍavu*' as a variant of '*tuḍam*', '*kolkuḍai*' for 'customary payments', '*tegiya*' in the sense of 'fully' and '*oḻichchu*' for '*oḻittu*' (exempting).

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1 Read வைச்சு.

2 *Kaiśu* is a weight equal to one-fourth of a *kalam*. It occurs in the Tanjore Inscriptions of Rāja-rāja I. (See *South-Ind Inscrs.* Vol. II. pp. 75, 77).

3 The duty of the Pulaiyan was probably to watch the crops.

4 *Kāṇam* denoted both a gold weight and gold coin.

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The object of the inscription is to register a gift of land, made by a chief named Śōḻaśikhāmaṇi of Neḍiyataḷi, for offerings to the temple of Tirukkākkarai. Kaṇṇaṉ Puṟaiyaṉ, the ruler of Tirukkākkarai-nāḍu exempted the land from the customary payments, and the *uḷpāḍaṉ* and the *perumuḍiyaṉ* bound themselves to pay certain quantities of ghee both in respect of this grant and for the maintenance of the lamp ordered to be put up by Kaṇṇaṉ Kumaraṉ of Kārilam. Evidently, the latter refers to the gift registered in No. 40, below.

The following officers figure as witnesses to the transaction:—

Dēvaṉ Dēvaṉ of Malaippuram,
Kēśavaṉ Śaṅkaraṉ of Perumaṉaikkōṭṭam,
Pōḻaṉ Nārāyaṇaṉ of Kulaśēkharapaṭṭiṉam,
Poḻan Śrīkaṇṭhan of Ūr,
Pōḻan Śāttaṉ of Veḷḷiyānpaḷḷi,
Kumaraṉ of Malaiyilpaḷḷi and
Iravi Kuṉṟappōḻaṉ of Kummaṉkōḍu.

Of these, Pōḻan Śāttaṉ figures in the 16th year record of Indukōdai, published above, (No. 35); Kēśavan Śaṅkaran of Perumanaikkōṭṭam appears among the signatories in an epigraph of Bhāskara Ravivarman, dated in the 6th year of reign (below, No. 42). The writer of the present inscription was the same person as the one that wrote the 16th year record of the king.

The fact that one of the signatories of this record also figures in an early epigraph of Bhāskara Ravivarman suggests that the date of the inscription, which is lost, must be later than the 16th year of the reign of Indukōdaivarman and not far distant from the date of accession of Bhāskara Ravivarman.

Section I.

1. ஸ்வஸ்தி ஸ்ரீ [॥*] கோவிந்து கோதைவன்மர் திருவடிக்குச் [செல்லாநின்ற யாண்டு] . . . . [வி]யாழந் நின்ற தனு ஞாயிற்றுச் செய்த கருமமாவது [॥*] கண்ணம் புறைய-

2. [ன் நாடுவாழ்க்கையில்] நெடியதளி [பூமி] [சொ]ழசிகாமணி அமச்சதி . . . . [॥*] . . . . தேவர் கொண்ட புரையிடமு[ம்*] வடக்கு கெயவன் சங்கரன் புரையி-

3. பத்தினு தெக்கு நாராயணமங்ஙலத்திற்படாத பூமியெல்லாம் [கய்யெழு] . . . . அமிதினு படுபூமி எல்லாம் வாழந்து கும்ப ஞாயிற்று

Section. II.

4. நாட்டினும் வாழ்க்கைக்கு பணிக்குங் கொடுக்குங் கொள்குடையுமொழிச்சு கொடுத்தான் கால்க்கரை நாடுடைய கண்ணம் புறையன் தெவர்க்கு [॥*] இந்நெய் நாளாலுந் திங்ஙளாலும் முட்[டி]க்கில் முட்டிரட்டி செலுத்தக்கடவர் [॥*] ஓராண்டு தெகிய முடடிக்கில் காராம்மை விடக்கடவியர் [॥*] இருபத்த[ஞ்சு]

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5 [துட]வு உள்ப்பாடனும் பெருமுதியனும் கூடி முந்நூற்று மங்கலத்[தா]
ரை இதுங்கூட இருபத்தஞ்சு [துடவு] நெய் செலுத்தக்கடவர் காரிலி
த்து கண்ணங் குமர னமச்ச விளக்கினு [॥*] இப்பரி அறியுஞ் சாது
க்கள் மாலைப்புறத்து தெவந்தெவனும் பெருமனைக் கொட்டத்து கெச
வஞ் சங்கரனும் குலைசெகரபட[டி]-

6 னத்து பொழநாரணனு[ம்*] ஊரங்பொழஞ் சிரிகண்டனு[ம்*] வெள்
ளியான்பள்ளி பொழஞ் சாத்தனு மலையிபள்ளிஇல் குமரனு மறியு [॥*]
மிவகளறிகக் கய்யெழுதி அறிவென் கும்மன்கொட் டிரவி குன்றப்
பொழனென்

Translation.

Hail! Prosperity! In the month of Dhanus of the year which was current in the reign of king Indu-Kōdaivarman-Tiruvaḍi and (*which corresponded to*) the year in which Jupiter stood in . . . . , (*the following*) transaction was made, while Kaṇṇaṉ Puṟaiyaṉ was governing the country. Śōḷaśikhāmaṇi of Neḍiyataḷi set up . . . . . . All the lands not included in Nārāyaṇamaṅgalam and lying to the north of the garden obtained by . . . . Dēvaṉ and to the south of the garden of Kēśavaṉ Śaṅkaraṉ . . . . . . wrote . . . . , Enjoying (*i. e. cultivating*) all the lands set apart for . . . . . offerings shall . . . in the month of Kumbha. Kaṇṇaṉ Puṟaiyaṉ gave to the god .. .. exempting (*them*) from all the payment to be made such as those for the protection of the country, and for the (several) services. If any default is made in respect of this ghee, for any day or month, double the defaulted quantity shall be paid. If default is made for a complete year, the *kārāṇmai* (*right*) should be given up. In (addition) to the twenty-five *tuḍavu* (of ghee) which the *ulpāḍaṉ* and the *perumudiyaṉ* had to supply for this, they shall give twenty-five *tuḍavu* of ghee for the lamp ordered (to be set up) by Kaṇṇaṉ Kumaraṉ of Kārilam.

Thus known to the *sādhus* Dēvaṉ Dēvaṉ of Mālaippuram, Kēśavaṉ Śaṅkaraṉ of Perumanaikōṭṭam, Pōḷaṉ Nārāyaṇaṉ of Kulaiśēkarapaṭṭinam, Pōḷan Śrīkaṇṭhaṉ of Ūr, Pōḷaṉ Śāttaṉ of Veḷḷiyānpaḷḷi, and Kumaraṉ of Malaiyilpaḷḷi. To the knowledge of these, I, Iravi Kuṉṟappōḷaṉ of Kummaṉkōḍu wrote this (deed) and knew (*the transaction*).

No. 38.—Tirukkakkarai inscription of Yakkan Kunrappolan.

This inscription is engraved on the south and east bases of the *śuṟṟu-maṇḍapa* of the Vishṇu temple at Tirukkākkarai. Though fragmentary, it is important, being written in Vaṭṭeḻuttu characters, not far removed from the time of Indu-Kōdaivarma-Tiruvaḍi, whose epigraphs are the earliest in the temple; it reveals to us the name of Yakkaṉ Kuṉṟappōḷaṉ of Paṉṟitturutti who was one of the feudatory chiefs ruling a part of the Kēraḷa dominions. The object of the inscription was to register gifts of lamps made both by the chief and by a private individual, to the temple of Tirukkākkarai-Bhaṭāra. The chief Yakkaṉ Kuṉṟappōḷaṉ also figures in another inscription of Tirukkākkarai which is not dated and does not mention the name of the king (No. 39).

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Text.

1. ஸ்வஸ்தி ஸ்ரீ [।।*] சிங்ஙத்தில் வியாழம் நின்ற கும்பஞாயற்று செய்த கருமமாவது [।*] பன்றித்துருத்தி யக்கங் குன்றப் பொழன் நாடுவாழ்க்கையில் வெண்ம்பூயம் ஆகின்ற விரு-
2. . . . . . . வாய் நாராயணன் அமைச்ச விருச்சிக விளக் கொன்று [।।*] முட்டிக்கில் முட்டிரட்டி[1] செலுத்தக்கடவர் [।।*] மூவாண்டு முட்டு . . . . . . [।।*] . . . . .[2]
3. ற்றிஞொராண்டளவு திருக்கால்க்கரைப் படாரர்க்குந்[3] திருவிளக்கிறு அட்டிக்*குடு[த்*]தாறு[4] யக்கக்குற்றப்[5] பொழன் [।।*] இபடிகின்றி[6] இரண்டு முதல் . . . . டிச் செய்து நிச்சல் முன்நாநாழியால் உரியுரி நெய் செலுத்தக் கடவியன் ।—

Translation.

Hail! Prosperity! (The following) transaction was made in the month of Kumbba of the year in which Jupiter was in the sign Siṁha:—

While Yakkaṉ Kuṉṟappōḻaṉ of Paṉṟitturutti was ruling the country, (*the land called?*) Veṇpūyam . . . . . Nārāyaṇaṉ set up one Vṛiśchika lamp. If default is caused, double the amount at default shall be paid. If default is made for three years . . . . Yakkaṉ Kuṉṟappōḻaṉ gave with libation of water . . . . . . for sacred lamps to (*the temple of*) Tirukkākkarai-Bhaṭāra, to last for . . . years. Otherwise than this . . . . . one *uri* of ghee as measured by the *muṉṉānāḻi* shall be given daily.

No. 39.—Another inscription of Yakkan Kunrappolan from Tirukkakkarai.

This inscription is engraved in the Vaṭṭeḻuttu characters on the east base of the central shrine of, and at the proper right of entrance into, the Vishṇu temple at Tirukkākkarai. Its object is to regulate the conduct of temple servants and to fix the penalties in cases of transgression. Being much damaged, it is not possible to understand the full import of it. One of the rules laid down is that temple servants should not borrow money. If they did, both the debtor and the creditor should be made to pay a fine of one hundred *kaḻañju* of gold to the temple. Another was that none but Brāhmans should carry the god into the temple.

Proper names that occur in the record are Yakkaṉ Kuṉṟappōḻaṉ of Paṉṟitturutti, who was the then ruler of the country, Kōdai Kēraḻaṉ of Iḻandurutti, who made the regulations, and Śaṅkaraṉ Śrīkaṇṭhaṉ of Pullippaḻḻi, who wrote the inscription. Judging from the palæography of the record, its date may be said to

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1 ரட்டி is entered below the line.

2 Portions are lost before and after the second line.

3 Read படாரகர்க்குத்.

4 Read குடுத்தான்.

5 Read ங்குன்றப் போழன்.

6 Read இப்படிக்கின்றி.

7 This may be the name of a place either land or village.

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fall prior to the reign of Bhāskara Ravivarman or in the early part of the reign of that king.

The peculiarity of the alphabet can be judged from the plate facing this page.

Text.

1. ஸ்வஸ்தி ஸ்ரீ [||*] திருவாராதினை யெம்பெருமக்கள் உள்ளிட்டா . . . . [பொன்]னும் கடங்கொடுக்க பெறார் [||*]
2. கொடுக்கில்[1] பெ ா மானடிகள்க்கு நூற்றுக் கழஞ்ஞு பொன் தண்டப்படக் கடவியர் [||*]
3. கொடுத்தானும்[2] அ[வ்*]வண்ணமாவ்விது [||*] . . ஞ்சு அரியு மடைத்து . ல்ல . . . யனதிம . . .
4. . . க்கப்பெறார் [||*] அதிகாரிகளும் திருத்தி . . . . . . செய்தவாளா . . க்கடவ . . .
5. ழியுமவாளும் பட்டாரகரை பூசுரர் மதிலகம் புக கடவியர் [||*] மற்றெது ஆசந்தி செய்த-
6. தில்லை யென்று யிக்கல்லின் மெலெழுதிய வண்ணமன்றியெ பண்ணுமவரள்
7. யிம்மதிலகத்தொள்ள தன்ம முட்டிச்சொரு மாய் திருநாராயணம் பிழை-
8. ய்சொருமாவிது [||*] யி[க்*]கச்சம் பன்றித்துருத்தி யிக்கங்[3] குன்றப்பொழன் நாடுவாழ்கை
9. யிள[ந்*]துருத்திக் கொதை கெரளன் பண்ணிச்சது புல்லிபள்ளிச் சங்கரஞ்சிரி[க]ண்ட-
10. ன் எழுத்து

Translation.

Hail! Prosperity! The greatmen who perform worship (*in temples*) and others . . . . . shall not receive[4] money on loan. If they receive[5] they shall be liable to pay a fine of one hundred *kaḻañju* of gold to the god (*perumāṉaḍigaḷ*). Those who lend shall also be subject to the same fine.[6] The officers and . . . . . the Bhūsuras *i. e.* Brahmins shall cause the god (Bhaṭṭāra) to be taken within the walls (of the temple). If otherwise than what is recorded on this stone, or if any one, saying that he did commit . . . .[7] act in such manner (*as to cause impediment*), he (*shall be considered*) to have obstructed the charities connected with the temple[8] and to have committed offenses against the god Tirunārāyaṇa. Kōdai Kēraḷaṉ of Iḷandurutti made these arrangements, while Yakkan Kuṉṟappōḷaṉ of Paṉṟitturutti was governing the country. The writing of Śaṅkaraṉ Śrīkaṇṭhaṉ of Pullippaḷḷi.

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1 ல் is entered as an interliniation.
2 னு is entered below the line.
3 Read யக்கங்.
4 *Kaḍaṉ koḍukka-ppeṟār* means "shall not accept being given on loan."
5 *Koḍukkil* has to be taken in the sense of koḍukkappeṟin.
6 After this, there is a damaged portion which is too fragmentary to translate.
7 The meaning of the word ஆசந்தி cannot be made out.
8 Literally "that which is within the walls."

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No. 40.—Tirukkakkarai inscription of Kannan Kumaran.

This inscription is engraved on the outside base of the *śuṟṟu-maṇḍapa* of the Vishṇu temple at Tirukkākkarai. It remains incomplete, having lost a good portion at the end of each of the first three lines. It registers a gift of money made by a certain Kaṇṇaṉ Kumaraṉ of Kārilam in favour of the temple at Tirukkākkarai, so as to enable the temple officers *i. e.* the *ulpāḍaṉ* and the *perumudiyaṉ* to purchase certain lands situated at Kaṇṇamaṅgalam and belonging to a certain Iyakkaṉ Kōdai of Ravimaṅgalam. Two other persons *i. e.* Puṟaiyaṉ Kaṇḍaṉ and Pōḷaṉ Gōvindaṉ appear to have been made the cultivators of the lands on condition that they supplied annually six hundred *nāḻi* of paddy to the temple, besides giving (one) *nāḻi* for wastage. Failure to carry out the conditions of the grant, involved the loss of the cultivating right.

From this inscription, it is clear that when grants of money were made to temples, they were sometimes utilised in purchasing lands, which were entrusted to some cultivators on condition that they undertook to supply stipulated quantities of produce so that the object of the grant might be fulfilled; that it was customary to give in addition to the agreed quantity of paddy, an extra quantity to meet wastage; and that failure to comply with the conditions of assignment, deprived the cultivator of his cultivating right.

The inscription is not dated. Only a few astronomical details are given and these are insufficient for calculation. Palæographically, the record may be assigned to the middle of the 10th century A. D. The Vaṭṭeḻuttu script employed in this inscription is quite similar to that found in the epigraphs of king Indu Kōdaivarman and I would accordingly regard it as belonging to the time of that king. Besides, there is also internal evidence favouring the view. The donor Kaṇṇaṉ Kumaraṉ of Kārilam figures in another epigraph from the same temple, which is dated in the reign of king Indu Kōdaivarman. Perhaps A. D. 972-3, which was a year in which Jupiter remained in the sign Kanni and which fell in the reign of Indu Kōdai, is the date of the inscription.

Regarding the official designations of the *ulpāḍaṉ* and the *perumudiyaṉ* see page 164, above; and on *kārāṇmai* and *kaḍamai* see page 61, above. *Tuḍavu* is a grain and liquid measure; this form *tuḍavu* must have been the original of the modern *tuḍam* which is a measure holding quarter of a *nāḻi*. Pulaiyaṉ is a man of an inferior caste left in charge of lands and fields; his duty was perhaps to cultivate and watch. As remuneration for the work he did, he appears to have been given some lands free of all taxes.

The proper names of persons and places that occur in this inscription are Kaṇṇaṉ Kumaraṉ of Kārilam, Iyakkaṉ Kōdai of Iravimaṅgalam and Kaṇṇamaṅgalam.

Text.

1. ஸ்வஸ்தி ஸ்ரீ [॥] கன்னியில் வியாழந் நிற்கச் சிங்க ஞாயிற்று செய்த கரும
மாவது [॥*] காரிலத்[து] கணணங் குமரனிடைப் பழங் காசினொடு
ஒப்பிது முப்பத்து அறு கழைஞ்சு பொன் கொண்டு . . . . ஆட்டை—
. . . .

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2. டு . . தெவர் துடவினல் முப்பத்து அஞ்சு துடவு நெய் செலுத்தக் கடவர் [||*] இப்[பொ]ன்னினு கண்ணம[ங்*]கலத்து வயலுங் கரையம்[1] புலையரும் மற்று மிரவிமங்கிலத் தியக்கங் கொதை வாழ்ந்நருளின்ற பூமி எவ்வகைப்பட்டதும் . . . .

3. கொள்ளக்கடவ னுள்ப்பாடனும் பெருமுதியனும் [||*] காரைக்காடுடையார் குளத்தினு வழிக்கு தெ[க்குஉள்ள] பூமியும் வாழ்ந்து கொள்ளக்கடவியன் புறையங்கண்டனும் பொழங் கொவிந்நனு [*||] மிய் பூமி . . . .

4. தெவர் பறையால் நாழி பொக்கு[2] [||*] அறுநூற்றுநாழி நெல் கொட்டகாரத்தி[ல*] அள[வு கொடா]

5. [க்*]கில் காராண்மை விடக்க[ட*]வியன் [|*] கடமை கூட காராண்மை காண்பிது [||*]

Translation.

Hail ! Prosperity ! (*The following is*) the transaction made in the month of Simha of the year in which Jupiter stood in Kanni:—

Receiving thirty-six *kaḷañju* of gold, equal in fineness to the old *kāśu*, from Kaṇṇaṉ Kumaraṉ of Kārilam . . . . year . . . . . shall supply daily thirty-five *tuḍavu* of ghee, as measured by the temple *tuḍavu*. For this quantity of gold, all the *different* kinds of lands under the enjoyment of Iyakkaṉ Kōdai of Ravimaṅgalam, situated in Kaṇṇamaṅgalam, inclusive of the *vayal* (*i. e.* wet lands), *karai* and the *pulaiyaṉ* attached to them . . . . . . shall be taken by (*the temple officials*) the *ulppāḍaṉ* and the *perumudiyaṉs*. Puṟaiyaṉ Kaṇḍaṉ and Pōḻaṉ Gōvindaṉ shall enjoy the lands laying to the south of the pathway (*leading*) to the tank of Kāraikkāḍuḍaiyār. This land .... (one) *nāḻi* as measured by the *paṟai* of the temple shall be given for wastage. If six hundred *nāḻi* of paddy are not measured out and given in the temple (*koṭṭakāram*),[3] the *kārāṇmai* (*i. e. the right of cultivation of the land*) shall be given up: the tax (*kaḍamai*) also shall be included[4] in the *kārāṇmai*.[5]

No. 41.— Tirukkakkarai inscription of the time of Kannan Puraiyan.

This inscription is engraved on the east base (outside) of the *śuṟṟumaṇḍapa* of the Vishṇu temple at Tirukkākkarai. It is in the Vaṭṭeḻuttu alphabet and Tamiḻ language. Its object is to register certain regulations preventing rulers of countries *i. e.* district officials, from lending money to temples and temple servants.

1 Read கரையும்.

2 Can also be read as நாழிக்கு.

3 *Koṭṭagāram* means 'a palace'; but in the present case 'the temple building' is probably meant. It is now shortened into *Koṭṭāram*.

4 *Kāṇbiḍu* literally means 'shall be seen'.

5 What is meant by this is not plain.

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If in spite of this order they did so, they were prohibited from proceeding against the debtor (from the recovery of the loans). If a worshipping priest had received loans he should not be permitted to do duty in the temple. If after taking loans, the priests retain worship in the temple— they should be considered as having committed offences against the regulations of Mūḻikkaḷam.

The date of the inscription is only indicated in general terms *viz.* the year in which Jupiter was in the Mithunam. Though this does not by itself enable us to fix the year with any amount of certainty, yet the fact that Kaṇṇaṉ Puṟaiyaṉ was among those who framed the regulations might be taken to show that the record is one falling either in the reign of Indu Kōdaivarman who reigned from A. D. 955 to 978, or immediatly after, for we know that Kaṇṇaṉ Puṟaiyaṉ was a contemporary of Indu Kōdaivarman. The exact year of the record may be one of the three dates A. D. 957 969 or 981, in all of which years Jupiter was in Mithuna. If it were A. D. 969 it would be reasonable to expect it to be dated in the reign of Indu Kōdaivarman for then he was actually ruling the country. Since this is not so, the date must be either A. D. 957 or 981. In either case, the omission of the king's name is significant. Assuming the latter date, which seems to be more probable if we take into consideration the palaeography of the record the omission may be accounted for in this way. Actually the regulations might have been framed in the reign of Indu Kōdai but at the time it was engraved on stone that king should have passed away or abdicated the throne in favour of his successor and the successor was not anointed king till some time later. The record could not therefore be dated in the reign of either king. And this is perhaps also the reason why, according to some of the inscriptions of Bhāskara Ravivarman, his initial date works out to be A. D. 980, 981 or even 982. This enables us to say that the year A. D. 978 is the date of *abhishēka* and not the actual coronation of Bhāskara Ravivarman, and that though virtually Indu Kōdaivarman was king, in reality it was Bhāskara Ravivarman that should have managed the affairs of the Kēraḷa dominions from A. D. 978 when the necessity for his *abhishēka* arose till A. D. 982 when perhaps Indu Kōdai passed away.

Text.

1. ஸ்வஸ்தி ஸ்ரீ] [॥*] மிதுனத்தில் வியாழந் நிற்க கன்னி ஞாயிற்று கால்கரை நாடுடைய கண்ணம் பு[றயனு]. . . . .
2. கூடிச் செய்த கருமமாவது [॥*] ஆராதிக்கும் எம்பெருமக்கள் . . . . . .
3. களு மிவகள்க்கு கொடுத்தன்றி அவர்கள் வைக்க கடமையில்லை [॥*] . . . மாராதினை . . . . ழிவாசாயில் படாரர்தி ரு . . .
4. நாடுவாழுமவகள்க்கு கடங்கொடுத்துகொண்டு சாந்தி இருக்கப் பெறுர் [॥*] கொடுத்து இருப்பாருளராயில் படாரரையும் ப[டார ரதிகா ரரையுந் துடரப் பெறுர் [॥*] இவ்வண்ணம் பண்ணுது] . . . .

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5. பத்துள்ள திருவாராதினை முட்டிச் சொராமெ முழிககள கச்சம் பிழைச்
சார் [।*] . . . க்கூறு கொடுத்து சாந்தி இருக்சமவனு
மி[க்*]கச்சம் பிழைச்சான் [॥*] தெவர்க்கு கடங் கொடுக்கப் பெ
றார் [॥*]

Translation.

Hail ! Prosperity ! In the month of Kanni of the year in which Jupiter stood in Mithuna, Kaṇṇaṉ Puṛaiyaṉ, the chief of Kālkkarai-nāḍu, and . . . . together made the following transactions:—

The greatmen who perform worship (*in temples*) shall not place . . . . unless these given them . . . . If they fail to perform . . . . to god . . . obtaining loans from the rulers of the country . . . . shall not be allowed to be incharge of worship. If there be any ruler that so lend money, he shall not be permitted to proceed against the god (*i. e. the temple*) or the servants. Acting in this (prohibited) manner, if any (*person*) causes default in the worship, he shall be considered to have offended against the regulations of Mūḻikkaḷam. Any one . . . pay this share and perform worship, he shall be regarded to have offended against the regulations of Mūḻikkaḷam. None shall lend money to the god (*i. e. the temple*).

No. 42.— An inscription of Bhaskara Ravivarman dated in the 2+4th year of reign.

This inscription in the Vaṭṭeḻuttu alphabet and the Tamiḻ language is engraved at the proper right of entrance on the outside of the south base of the first *prākāra* of the Vishṇu temple at Tirukkākkarai. But for a few damage spots, the record is in a well preserved condition. It belongs to the time of the Chēra king Bhāskara Ravivarman and is dated in the second opposite to the fourth year (*i. e.* the 6th) of the reign of that king. In this year it is stated that Jupiter was in Ṛishabha-rāśi. In the reign of Bhāskara Ravivarman Jupiter was in Ṛishabha in the years 980, 992, 1004, 1016, 1028 and 1040. None of these dates could be the sixth year of the king's reign. There must, therefore, lie some mistakes either in the citation of the regnal year or in giving the position of Jupiter. If the regnal year had been given correctly and mistake made in assigning the exact position of Jupiter, we would have to correct 'Ṛishabha' into 'Kaṉṉi', on the other hand if the planet had been correctly located, the regnal year 'second opposite the fourth' would have to be corrected into 'the second opposite the twenty-fourth'. In this case, the date of the inscription would be A. D. 1004.

The object of the inscription is to register a gift of money by Kōdai Kēraḷāṉ of Śeṟumaṟṟappuḷai to the temple of Tirukkākkarai for feeding Brāhmaṇas. The money was received by the temple officials the *uḷpāḍaṉ* and the *perumudiyaṉ*: and apparently entrusted to Dēvaṉ Nārāyaṇaṉ and his three brothers on condition that they supplied as interest, at 10 (per cent), twelve *kalam* of paddy annually.

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In case of failure to observe the condition, they were obliged to leave to the temple land yielding fifteen *kalam* of paddy. It may also be noted that in order to meet wastage, one *nāḷi* in excess was also stipulated to be paid.

The donor of this record Kōdai Kēraḷan of Śeṟumaṟṟappuḻai figures along with his two brothers Kōdai Ayyaṉ and Kōdai Nāraṇaṉ in another inscription of the same king found in the same place.[1] The date of this record as read is '2 + 29, Jupiter in Dhanus' Either the reading 29 is a mistake for 19 or the engraver has committed that mistake. It has also to be pointed out that Kōdai Nārāyaṇaṉ of Śeṟumaṟṟappuḻai, whom we recognise as one of the brothers of our donor, figures in a still another inscription of the same king from the same place.[2] Here again the date portion is wrong. '2 + 19, Jupiter in Kumbha' is a mistake for '2 + 21, Jupiter in Kumbha'.

The proper names that occur in this inscription are:—

Kōdai Kēraḷaṉ of Śeṟumaṟṟappuḻai,
Dēvaṉ Nārāyaṇaṉ
Dēvaṉ Subrahmaṇyaṉ
Dēvaṉ Śuvākaraṉ and
Dēvaṉ Śēndaṉ } Brothers
Miḻiyappaḷam, Viḷāṅgāḍu, Udaraikkuḻi, Iḷaṅguḷam and
Kumaramaṅgalam among places,
Taṉivi of Paḷḷippuram,
Nārāyaṇaṉ Subrahmaṇyaṉ of Meṉṟalai,
Pāṇḍa Nārāyaṇaṉ of Meṉṟalai,
Kumaraṉ Śrīkaṇṭhaṉ and
Kumaraṉ Kuṭṭaṉ,
Kēśavaṉ Śaṅkaraṉ of Perumaṉaikkōṭṭam, and
Saṅkaraṉ Kaṇḍaṉ .

Of these, Kēśavan Śaṅkaraṉ of Perumaṉaikkōṭṭam figures in epigraph of Indu Kōdai whose date is lost. Paḷḷippuram occurs in the lines 525 and 526 of the Tiruvalla plates. Iḷaṅguḷam is mentioned in the Pālaiyūr plates as a village belonging to Iriññapuram dēśam.[3] Śeṟumaṟṟappuḻai is still a village in the Tirukkākkarai-pakuthi of the Alangad Taluk.

Text.

1. ஸ்வஸ்தி ஸ்ரீ [||*] கொப்பாற்கரனிரவிவன்மர்க்குச் செல்லாநின்ற யாண்டு
இரண்டாமாண்டைக் கெதிர் நாலாமாண்டு இடபத்தில் வியாழந் நி
[ற்க]க் கர்கடகஞாயிற்றுச் செய்த கருமமாவது [||*] திருக்காற்க
ரைப் பட்டாரகருடைய உள்ப்பாடனும் பெருமுதியனுங் கய்யால்
ச் சிறுமற்றப்புழைக் கொதை கெரளன் அமைச்ச அக்கிர ப்பொன்
[4]ஞ[ற்]பது பழங்காசினொடுகூட் பொன் நூற்றிருபதின்கழஞ்சு
பொன் [||*] . . . . அரைக்கால் . . .

1 *Travancore Archaeological Series*, Vol. II. p. 84.
2 *Ibid*, p. 41 and below No. 43.
3 *Travancore Archæological Series*, Vol. III. No. 33.
4 The letter in brackets is engraved as an interlineation.

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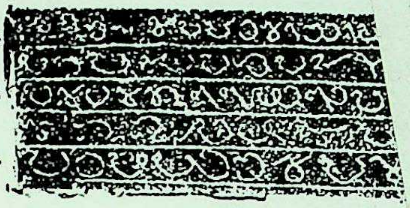
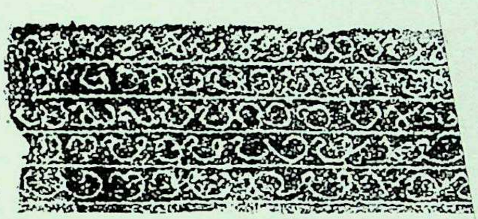
1a
3a
5a



1b
3b
5b



1c
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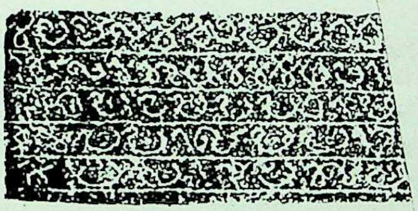
5c



1d
3d

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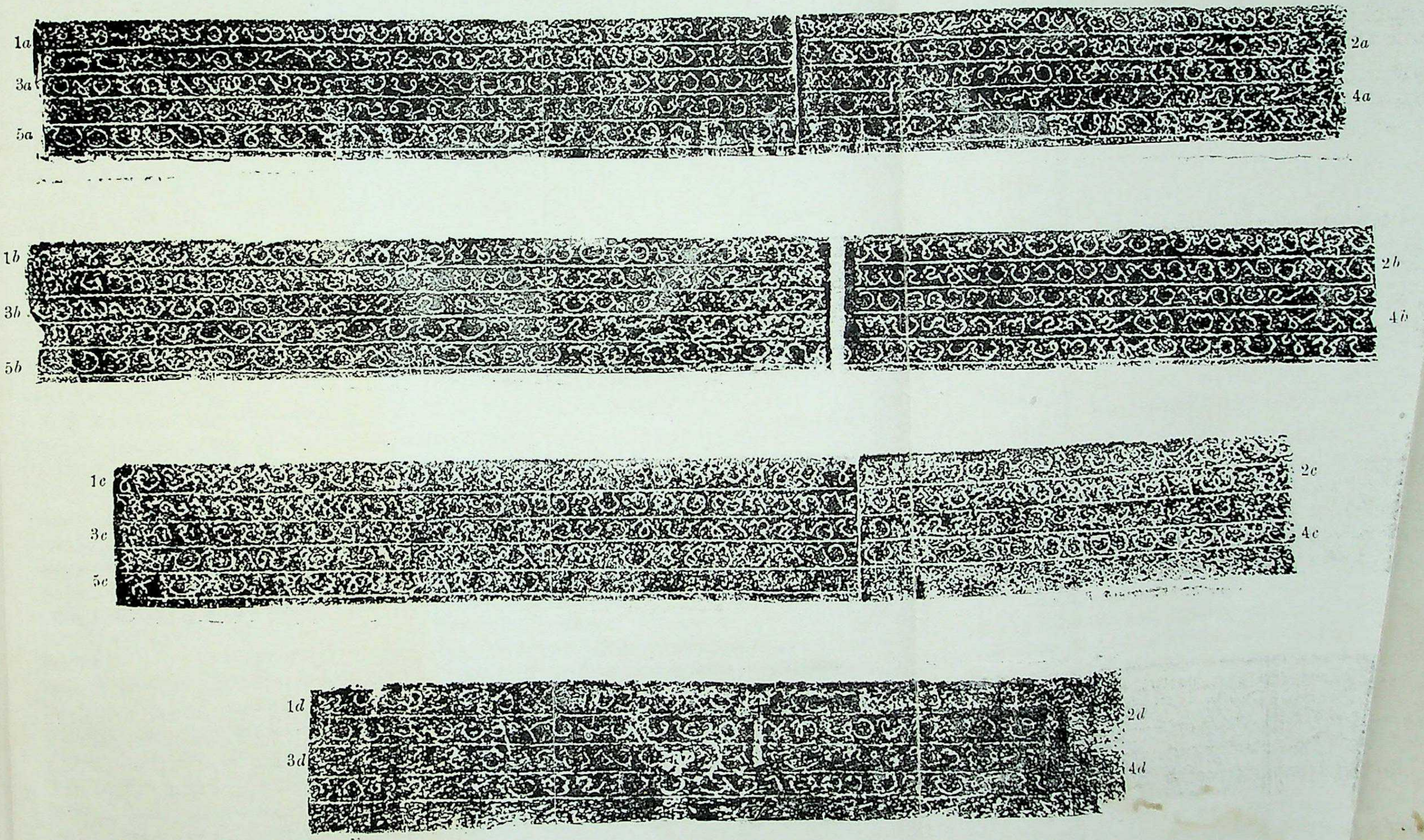
No. 42. - TIRUKKAKKARAI INSCRIPTION OF BHASKARA RAVIVARMAN.

To face page 180.



Scale: One-eighth.

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2. *மணை உடைய தெவநாராயணனுந் தெவந் துப்பிரமணியனுந் தெவஞ் சுவாகரனு[ந்*] தெவஞ் செந்தனு மிப் பொன் நூற்றிருப[தி]ன் கழஞ்சும் [பத்து] அரை பொலியால் [ஆ]ட்டும் பந்திருகல நெல் கொண்டு வந்து சிறுமற்றப்புழைத் தெவ ரிடங்கழியால்க் குடுக்க கடவர் [॥*] இப்பொன்னினு பணையம் இளங்குளத்து தங்ங நால்வர்க்குமுள்ள மிளியப் பழம் விளாங்காடும் உதரைக் குழியும் மற்று . .*[1]

3. *ங்கட்க்குள்ள மிளி பணையம் [॥*] ஆட்டாண்டுஞ் சிறுமற்றப்புழைக்காரெ கற்கடகனுாயிற்று கொண்டு வந்து கொடா[தொ]ழிகில்ப் பதினைங்கலந் நெல் பொரும் பூமி தெவர் மா[னி]டத்தினு விடக்கடவர் தெவ நாராயணனு[ம்*] தெவந் துப்பிரமணியனுந் தெவஞ் சுவாகரனுந் தெவஞ் செந்தனு[॥*] மிப் பூமி நெல் கொடாதொழி[கில்] தடுத்து கிட . . . ல்லும் முத . . மா . . .*

4. *க்கு [இவயு] கொவில்லை இப்பூமி மெல் நின்று இப் பொன் கொடுக்கப் பெறின் தெவ நாராயணனும் [த]ம்பிமாரு உ[ள்*]ப்பாடனும் பெருமுதியனு கொள்ளப்பெறுன் [॥*] நெல் நாழி பொக்கு கொடுக்க கடவர் [॥*] இப்பரி சறியுஞ் சாதுக்கள் பள்ளிப்புறத்துத் தனிவியும் மென்றலை நாராயணந் துப்பிரமணியனுங் கொறப்*

5. *பறம்பின் சங்கரங்கண்டனும் மென்றலைப்பாண்ட நாராயணனும் குலைசெகரப்பட்டினத்து குமரஞ்சிரிகண்டனும் குமரங்குட்டனுங் பெருமனைக்கொட்டத்து கெசவ[ன்*] சங்கரனுங குமாரமங்*

Translation.

Hail ! Prosperity ! In the fourth opposite to the second year which was current in the reign of king Bhāskara Ravivarman, and which corresponded to the year in which Jupiter was in Ṛishabha, the following transaction was made:—

Kōdai Kēraḷaṉ of Śeṟumaṟṟappuḷai instituted the feeding of Brāhmaṇas and gave, along with forty old gold *kāśu*, one hundred and twenty *kaḻañju* of gold, into the hands of the *ulpāḍaṉ* and *perumudiyaṉ* belonging to the god of Tirukkālkkarai. Dēvaṉ Nārāyaṇaṉ, Dēvaṉ Subrahmaṇyan, Dēvan Śuvākaraṉ and Dēvaṉ Śēndaṉ of Puraikkāvalamaṇai (receiving) this one hundred and twenty *kalañju* of gold, bound themselves to bring and measure, by the *iḍaṅgaḷi* of Śeṟumaṟṟappuḷai-dēva, twelve *kalam* of paddy every year, and ten and half interest.

The security[2] for this gold is Miḷiyappaḷam-Viḷāṅgāḍu, and Udaraikkuḻi as well as other . . . . *miḷis* belonging to these four (persons) at Iḷaṅguḷam. If annually, the people of Śeṟumaṟṟappuḷai fail to fetch and make over (this) in the Karkaṭaka month, Dēvaṉ Nārāyaṇaṉ, Dēvaṉ Subrahmaṇyaṉ, Dēvaṉ Śuvāgaraṉ and Dēvaṉ Śēndaṉ shall have to leave to the representatives of the temple, land yielding fifteen *kalam* of paddy. If this land failed to yield paddy . . . . . . and from the land, it shall not be taken by Dēvaṉ Nārāyaṇaṉ and his brothers from the *ulppāḍaṉ* and *perumudiyaṉ*.[3] One *nāḻi* of paddy shall be given for wastage.

1 The two letters at the end may be ம் த

2 The word '*paṇaiyam*' is repeated twice.

3 The meaning of the passage is not clear owing to the gap

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The following *sādhus* know this transactions: —Taṉivi of Paḷḷippuram, Nārāyaṇaṉ Subrahmaṇyaṉ of Meṉṟalai, Śaṅkaraṉ Kaṇḍaṉ of Kōṟappaṟambu, Pāṇḍa Nārāyaṇaṉ of Meṉṟalai, Kumaraṉ Śrīkaṇṭhaṉ and Kumaraṉ Kuṭṭaṉ of Kulaśēkharapaṭṭiṇam, Kēśavaṉ Śaṅkaraṉ of Perumaṇaikkōṭṭam and . . . . Kumaramaṅ-[galam].[1]

No. 43.— An inscription of Bhaskara Ravivarman dated in the 2+29th year of reign.

This is an inscription dated in the 2+29th year of the reign of Bhāskara Ravivarman. It comes from Tirukkākkarai where it is engraved on the outside base of the Śuṟṟu-maṇḍapa of the Vishṇu temple. It has been partially edited in Vol. II Part I. p. 41f. Only 3½ lines of the text had been given there, the rest having been found difficult to decipher.

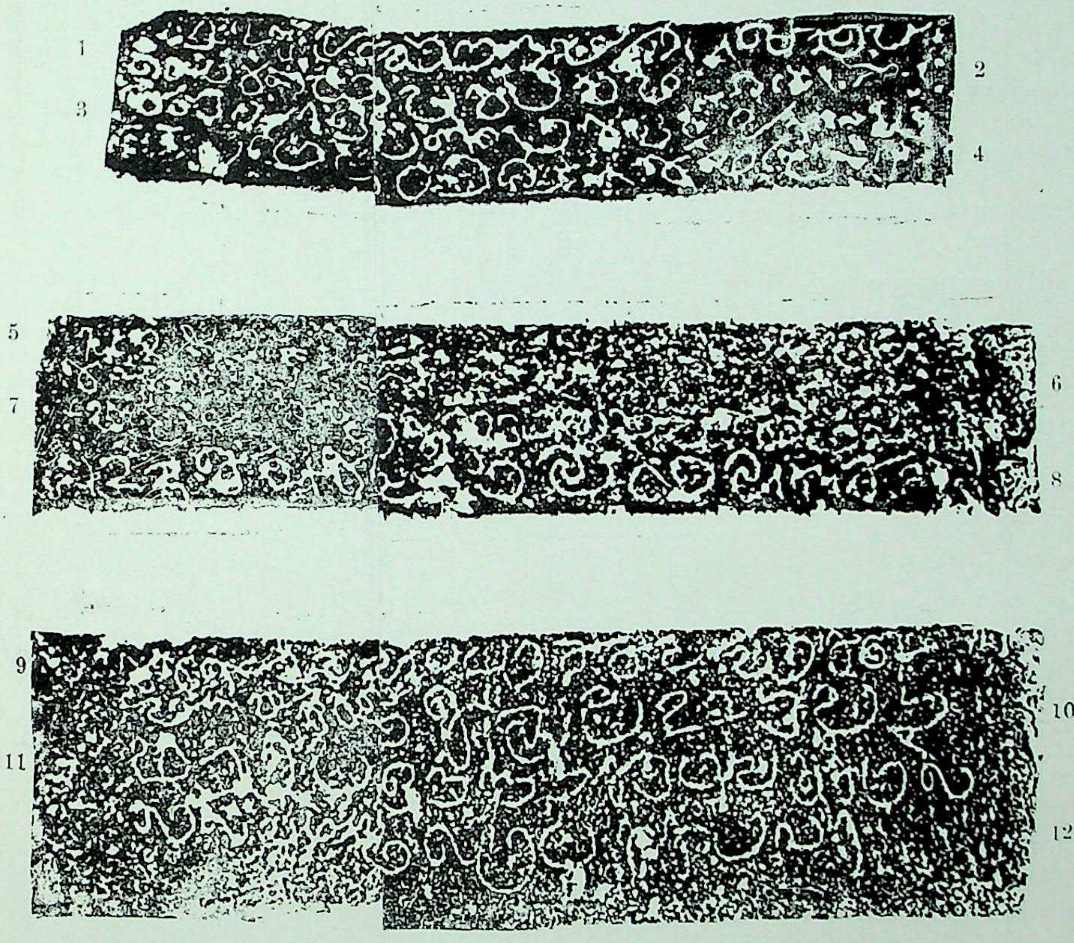
Regarding the date of the inscription, M. R. Ry., Dewan Bahadur L. D. Swamikkannu Pillai notes that it is equal to A. D. 992, October, when Jupiter's mean longitude was 44·55. The first regnal year, according to this inscription, falls in A. D 982, January 7th.

The characters in which the inscription is engraved appear to be much later than the time of Bhāskara Ravivarman. Perhaps it is due to the indifference of the scribe or that the record itself is a copy, though it is not so specifically stated. The large number of spelling mistakes found in it also points to the same end. Among the peculiarities of the language, may be noted the use of *kaḷaiññinnu* for *kaḷañjukku* and '*ulpāḍaṉum perumudiyaṉum kaiyil*' for '*ulpādan perumudiyaṉmār kaiyil*'.

Tuppaṉ, Pattanābaṉ and Kēyavaṉ stand for Śuppaṉ (a contraction of Subrahmaṇyaṉ), Padmanābhaṉ and Kēśavaṉ, respectively. *Bhaṭāra* has changed into *Paḷārar* and *manushya* into *māniḍam*. *Varugil* is another form of *variṉ*. It is worthy of note that the official designation *perumudiyaṉ* is used in this record with the name of one of the signatories just as *mugaveṭṭi*, *Tirumandiravōlai* etc.

The object of the inscription is to register a gift of 60 *kaḷañju* of gold by Kōdai Nārāyaṇaṉ of Śeṟumaṟṟappuḷai, to the temple of Tirukkākkarai-Bhaṭārar, for lamps. The gift amount was invested with Kaṇḍaṉ Nārāyaṇaṉ of Mākkaṇṇappaḷḷi who was required to supply, by way of interest, to the *ulppāḍaṉ* and the *perumudiyaṉ* the ghee necessary for burning the lamp. It is stated that nothing but ghee should be accepted and that any one who acted contrary to this order should be punished by the assembly of Mūḻikkuḷam. In case the capital was returned, it had to be invested on land.

1 The portion left at the end cannot be much. It must have contained the syllables *galam* and the name of the person.



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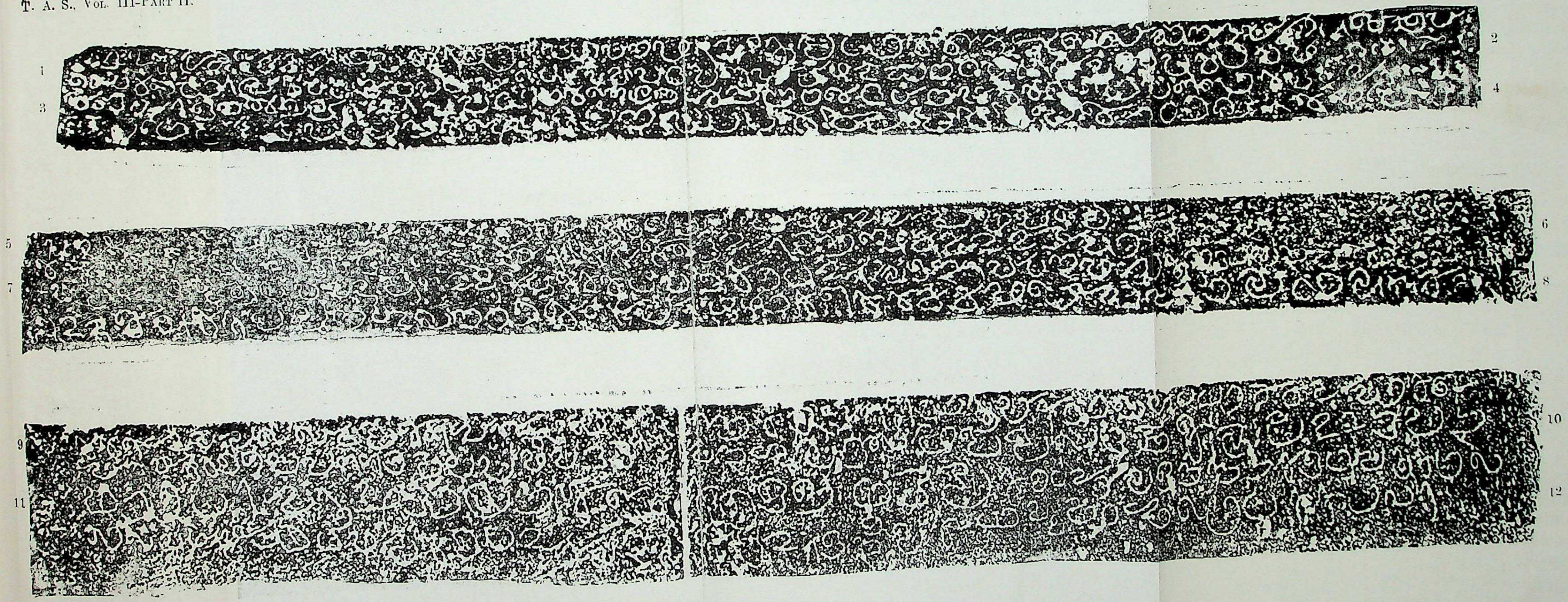
To face page 183.

No. 43 — INSCRIPTION OF BHASKARA RAVIVARMAN.



Scale: One-sixth.

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The proper names that occur in this inscription are:—
Kaṇḍaṉ Nārāyaṇaṉ of Mākkaṇṇappaḷḷi,
Kōdai Nārāyaṇaṉ of Śeṟumaṟṟappuḻai,
Tuppaṉ Pattanāban of Mākkaṇṇappaḷḷi,
Kēśavaṉ Dēvaṉ of Neydalmaṅgalam,
Kōdai Kaṇṇaṉ,
Mūḻikkuḷam and Tirukkākkarai among villages.

Of these, the donor Kōdai Nārāyaṇaṉ of Śeṟumaṟṟappuḻai figures in two other inscriptions of Bhāskara Ravivarman from the same place.[1] Śeṟumaṟṟappuḻai, Mūḻikkaḷam and Tirukkākkarai are villages in the Alangad Taluk Neydalmaṅgalam occurs in an inscription of the same king, dated in the 58th year of reign.[2] The name of a native of this village, which has been partially read in Vol. II, p. 49, may probably be Kēśavaṉ Dēvaṉ, mentioned in the sub-joined record.

Text.

1. ஸ்வஸ்தி ஸ்ரீ [॥*] கொச் சிரிபாக்கரனிரவிவன்மர் திருவடிக்குச் செல்லா நி
ன்ற [3]யாண்டு இரண்டா[மா]
2. ண்டைக்கெதிர் இருபத்தொன்பதா மாண்டு கும்பத்துள் வியாழங் நின்ற
மகர ஞாயிற்று சிறுமற்றப்புழை
3. கொதை நாரணன் கைய்யால் அறுபதின் கழைஞ்சு செம்பொன் கொ
ண்டான் மாக்கண்ணப்பள்ளி கண்ட நாராய[ணன்] [॥*]
4. இப்பொன் அறுபதின் கழைஞ்[ஞுன்னு மட்டக்கடங் கொற்றியரர் கெழ
ங்கு]
5. . . . . மாக்கண்ண பள்ளிஞனு பணை . . . . [॥*] . . . .
. . .
6. கழைஞ்ஞினு திருக்காற்கரைப் படாரர்க்கு கொதை நாரண னமைச்ச
நந்தாவிளக் . . . .
7. வாறு நெய் கொண்டுவந்து அளந்து கொடுக்க கடவன் கண்ட நாராயண
[॥*] ணுள்பாடனும் பெருமுதியனுங் [கையில்]
8. ளந்து கொடு[க்*]க கடவன் [॥*] நெய்[ய*]ன்றி கொள்வொர் முழிக்
களக்களக்கச்சம் [॥*] இப்பரியறியுஞ் சாது-
9. க்கள் நெய்யல்லாதது கொள்வொனுகில [தன்] பொகத்தொள்ள திருவா
ராதினை யூட்டுஞ் சாந்திகளா-
10. வொர் மாக்கண்ணப்பள்ளி துப்பம் பத்தனபனு[ம்*] நெய்தல்மங்கலத்து
கெயவம் தெவனு
11. மறிவர் [॥*] பெருமுதியன் கொதை கண்ணனெழுத்து [॥*] கண்டநா
ராயணன் பொன் கொண்டு வருகில்
12. தில பழாரமானிடமுங் கண்ட நாரா[யண]னுங் கொதை நாரணனும் கூடி
பூமிமெ லிடக்கடவர் [॥*]

1 *Travancore Archaeological Survey*, Vol. II. p. 43, and above No. 42.

2 *Ibid*, p. 49.

3 ய looks like மா.

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Translation.

Hail ! Prosperity ! In the month of Makara of the year in which Jupiter was in Kumbha and which corresponded to the second year opposite to the twenty-ninth year which was current (in the reign of) the glorious king Bhāskara Ravivarman-Tiruvaḍi, Kaṇḍaṉ Nārāyaṇaṉ of Mākkaṇṇappaḷḷi received from the hands of Kōdai Nārāyaṇaṉ of Śeṟumaṟṟappuḷai sixty *kaḷañju* of pure gold. For this (*quantity of*) sixty *kaḷañju* of gold . . . . as security . . . . . . the lands. . . . . this gold, Kaṇḍaṉ Nārāyaṇaṉ shall bring, measure out and give ghee for . . . . the lamps set up by Kōdai Nārāyaṇaṉ in (*the temple of*) Tirukkākkrai-Bhaṭāra. (*The said ghee*) shall be measured and given into the hands of the *uḷpāḍaṉ* and *perumudiyaṉ*. Those who receive anything in lieu of the ghee, shall be subject to the regulations of Mūḻikkaḷam. Thus known to the *sādhus viz.* the priests who perform worship in the central shrine, Tuppaṉ Pattanābhaṉ of Mākkaṇṇappaḷḷi and Kēśavaṉ Dēvaṉ of Neydalmaṅgalam. This is the writing (*i. e.* signature) of the *perumudiyaṉ* Kōdai Kaṇṇaṉ. If Kaṇḍaṉ Nārāyaṇaṉ brought (*back the*) gold, some of the representatives of the temple, along with Kaṇḍaṉ Nārāyaṇaṉ and Kōdai Nārāyaṇaṉ shall invest it on land.

No. 44.—Tirukkakkarai inscription of the 13th century A. D. mentioning the year 3706.

From this inscription which is engraved on the south base of the *maṇḍapa* (outside), at the proper right of entrance into the central shrine of the Vishṇu temple at Tirukkakkarai, we learn that at the time of the record, Jupiter was in Mēsha-rāśi, and that three thousand seven hndred and six years had elapsed since the consecration of the god. Śāttaṉ S ... ṉ was then the ruler of the country.

A word about the peculiar way in which the date is expressed becomes necessary; but before giving it we have to note that the palaeography of the inscription shows that it cannot be much earlier than the 13th century A. D. The inscriptions of Tirukkaṇḍiyūr reveal the ancient custom of reckoning time from the date of construction of temples, which might be considered an important local event perhaps coeval with the founding of the city. There are grounds for believing that this system is followed in the dating of the subjoined epigraph also. If it is, the time when the temple came into existence must be taken back to so early a date as 2500 B. C.! If on the other hand, it is to be supposed that by inadvertance the engraver omitted to write the word 'Kali' before 3705 and we supply it, the date portion would mean that on the day of the record, 3705 years of Kali era had passed away and that in the next year which was current, Jupiter was in the sign Mēsha. This leads to the result that the inscription was incised in about the commencing years of the 7th century A. D. and this result, it is needless to point out, is quite at variance with the palaeographical indications. From the passage, as it is

1 The connection of the phrase *Neyy-allādadu koḷvōnāgil tan bōgattoḷḷa* which occurs before *agatt-oḷḷa* is not clear.

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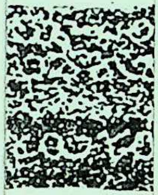

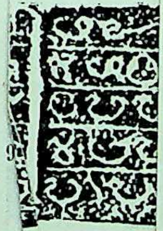

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worded, it is impossible to obtain the fact that the temple was constructed in Kali 3705 or A. D. 603, as noted in the correction slip issued with Part I of Vol. II of the *Travancore Archaeological Series*. At best, from the wording of the date portion, we can only gather that there was a belief or tradition that the temple came into existence 3705 years before (the thirteenth century A. D.). The absurdity as regards facts in this case needs no comment. It has to be noted that none of the earlier inscriptions of the place refers to this belief or cites dates similarly.

Tarvvādichcham may be a Tamilised form of *sarvādhyakshya.*

Text.

1. ஸ்வஸ்தி ஶ்ரீ [||*] திருக்கால்க்கரைப் பெருமாள் தர்வ்வாதிச்சஞ் செய்தரு ளிச் செல்லாநின்ற மூவாயிரத் தெழுநூற்றைய்யா மாண்டைக் கெதிராண்டு மெடத்தில் வியாழங் நின்றக்[1] கன்னிஞாயிற்று கால்க்க-
2. ரைநாடு[ை*]டய சாத்தஞ் சி . . ன் தான் பிறந்த நாளா

Translation.

Hail! Prosperity! In the month of Kanni of the year opposite to the three thousand seven hundred and fifth which was current after the consecration of the god at Tirukkākkarai and which was the year in which Jupiter stood in Mēsha, Śāttaṉ . . . . of Kālkkarai-nāḍu . . . on his birth-day.

No. 45.— Tirukkakkarai inscription of Polan Ravi.

This inscription is engraved on the east base of the *śuṟṟu-maṇḍapa* (outside) of the proper right of entrance into the central shrine of the Vishṇu temple at Tirukkākkarai. In it are registered gifts of certain ornaments made of gold and presented to the god while Pōḻaṉ Ravi was governing the country. The donors were, besides Pōḻaṉ Ravi, Kōdai Puṟaiyaṉ and Kōdai Śrīkaṇṭhaṉ of Vēśāli-maṅgalam. Palaeographically, the record may be assigned to the 13th century A. D.

Text.

1. ஸ்வஸ்தி ஶ்ரீ [||*] துலாத்தில் விழ[2] நின்ற கனி[3]
2. ஞாயிற்று பொழன் இரவி நாடுவாழ்க்கைய்யில்[4]
3. கொதை புறையைன்[5] பண்ணிச்[ச*] கொம்பு இருபதின் கழை-
4. [ஞொ]ரு ஒள்ளி அப்பூவு கூட்டி திருக்கால்க்கரைப்

---

1 Read நின்ற.

2 Read வியாழன்.

3 Read கன்னி.

4 Read நாடுவாழ்கையில்.

5 Read புறையன்.

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5. பழராக்கு[1]. திருவுடையாடை பண்ணிச்சார்த்திச்ச[ா]-
6. ன் பொழன் ணிரவ்வி[2] அயிம்பத்து[3] முக்கழஞ்[சு*]
7. [4]அன்றெ வெசலிமஙத்து[5] கொதை புறையனும்
8. கொதை [ஸ்ரீ]கண்டனு கூடி பந்திருகழஞ்சு பொன்
9. கொண்டு உதாபந்தநம் பண்ணிசார்த்திச்சார்[6]
10. அன்றெ எண கழைஞ்சு பொன் கொண்டுப்பு கலயம்
11. இரண்டு பண்ணி சர்த்திச்சன்[7] பொழன் இரவ்[8]
12. வி [॥*]

Translation.

Hail! Prosperity! In the month of Kaṉṉi of the year in which Jupiter stood in Tulā, while Pōḻaṉ Iravi was governing the country, Kōdai Puṟaiyaṉ made one horn with twenty *kaḻañju* (*of gold*); and Pōḻaṉ Iravi, adding to it one flower, made a sacred cloth at a cost of fifty-three *kaḻañju* (*of gold*) and presented it to the god at Tirukkālkkarai.

On that very day, Kōdai Puṟaiyaṉ and Kōdai Śrīkaṇṭhaṉ of Vēśālimaṅgalam together made an *udarabandhana* with twelve *kaḻañju* of gold and presented to it (*to the god*). On that day also, Pōḻaṉ Iravi made two flower ornamented pots with eight *kaḻañju* of gold and presented them (*to the god*).

No. 46.— Tirukkakkarai inscription of Keralakesari.

This inscription in the Vaṭṭeḻuttu alphabet and the Tamiḻ language is engraved on the proper left of entrance into the first *prākāra* of the Vishṇu temple at Tirukkākkarai. The beginning of the inscription is very much damaged; but there is no doubt as regards the name Kēraḷakēsari. It is unfortunate that the portion immediately following the name, is so badly worn as to leave no trace of letters. Kēraḷakēsari might have been one of the ruling chiefs of the country; and the obligation thrown on the officers (*adhikāri*) also indicates it, besides his name. I compared the palaeography of this epigraph with several others and found that it cannot be later than the 10th century A. D.

The object of the inscription is to register a gift of land to the temple at Tirukkākkarai, for meeting the expenses of the various items required for it. No proper names occur in this record.

---

1 Read பழாரர்க்கு.]

2 Read போழணிரவி.

3 Read ஐம்பத்து.

4 The syllables ஸ்வஸ்தி are written above அன்றே.

5 Read வேசாலிமங்கலத்து.

6 Read சார்த்திச்சார்.

7 Read சார்த்திச்சான்.

8 Delete வ்.

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Text.

1. ஸ்வஸ்தி ஸ்ரீ [||*] கெரளகெசரிப்[பெ]ருமா[ள்] . . . . [கூடி] விச்ச் . . . . யும் வெ . . . . னறயு மிவற்றின்னுள்ள வய லுங்கரையுங் கூட வாழ்ந்நு நின்று ஆட்டு மிடங்க-

2. ழியா[ல்] இருநூற்று ஒருபத்து நாற்[க]லங் நெல் கொடுக்கக் க[ட] . . . . [||*] . . . இருபதின் கலமு காராளன் [ருன்] கொ[ண்]டு மற்று நூற்றுத் தொண்ணூற்று நாற்கலங் நெல்லு ம[ள]க்கு மிடங்கழியால் நாழி பொக்கு[க்*]கு-

3. [முள்]ள[து] கொட்டகாரத்தில் உல் பணி[யா]விது . . . . [||*] [இந்நெ]ல் [கொ]ண்டு செல்லுஞ் செலவாவொ [||*] திருவமர் தின்னு அரி அறுநாழி [|*] [பூ]தபலிக்கு இருநாழி [|*] ஒழுக்கவி க்கு நாழி [|*] சாந்திக்கு

4. இருநாழி [||*] பள்ளித்தாமத்தின்னு நாழி [|*] [தி]ரு[வ]க்கிர மறுநாழி . . . . நாழி [|*] அக்கிரமடுவான்னு இருநாழி இலையும் விறகுமிடு வான்னு இருநாழி [|*] அரிகுத்துமவன்னு[ம்*] எச்சிலடிப்பானு[ம்*]

5. நாழி [|*] அக்கிரத்தின்னு[ம்*] பயற்றின்னு[ம்*] இருநாழி [|*] உள்பாட ன்னுநாநாழியுங்கூட [|*] நியதம் முந்நானுழியால் நாற்பத்தெழு நா ழி அரி செல்விது [||*] திருவமிர்தினு நெய்யாழக்கு திருவிளக்கின்னு

6. நெய் யுரி அக்கிரத்தின்னு நெய் யுரி சந்தனம் படாரர்க்கும் பிராமணர்க் கு[ம்*] பத்து காணம் குக்கில் திருப்புகைக்கு இருகழஞ்சும் தெங் கை நாலு புளி நாற்பலம் உப்பு இருநாழி சர்க்கரை உரி

7. வெற்றிலை முப்பத்தாறு அடைக்காய் பந்திரண்டு நூறு [|*] பெருமுதிய ன்மார்க்கு பத்து காணம் ஆராதிக்குமவன்னு பத்துகாணம் விறகிடு வான்னு பத்துகாணம் அரிகுத்துவானும் எச்சிலடிப்பானுந் தளி-

8. கை ஆயுவானு மஞ்சு காணம் அக்கிரமடுவானும் பத்து காணம் [||*] நியி த மிவை எல்லாம் [||*] இச்செலவு முட்டாமைச் செலு[த்]தக் கட வர் அதிகாரிகள் [||*] முட்டுகில் முட்டிரட்டி செலு[த்]தக் கடவர் [||*] அஞ்சு நா-

9. ள் அடுத்து முட்டுகில் படாரர்க்கு பந்திருகழைஞ்சு பொன் [1]றண்டமு [ம்*] பட்டு முட்டிரட்டியொடு செலவுஞ் செலுத்தக் கடவர் அதிகா ரிகள் [||*] இச்செலவின்னுடல்ப் பொருமாறு பூமி கொண்டப் பொண்[2] விடக்கடவர் தெ-

10. . . . . [||*]

Translation.

Hail ! Prosperity ! Kēraḷakēsaripperumāḷ . . . . together . . . . . pertaining to these . . . . .

Two hundred and fourteen *kalam* of paddy as measured by the *iḍangaḻi* shall be brought annually and given. After taking to himself twenty *kalam* of paddy, the *kārāḷaṉ* shall . . . . . the balance of one hundred and ninety four *kalam*

1 The letter ட is shaped like ழ.

2 பொண் is evidently a mistake for பொன்.

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of paddy as measured by *iḍaṅgaḻi* together with what is required for wastage at (one) *nāḻi* as measured by the *iḍaṅgaḻi* . . . . . for services in the palace (*koṭṭagāram*). The expenses to be met from this (*quantity of*) paddy are:—

six *nāḻi* of rice for sacred offerings; two *nāḻi* for *bhūtabali*; (*one*) *nāḻi* for *oḻukkavi*; two *nāḻi* for worship; (*one*) *nāḻi* for garlands; six *nāḻi* for sacred feeding; *nāḻi* for . . . . . ; two *nāḻi* for the person that cooks the *agram;* two *nāḻi* for the person that supplies leaves and firewood; (*one*) *nāḻi* (*each*) for the persons that husk paddy and remove the refuse; two *nāḻi* for green pulse (*required*) for the *agram*; four *nāḻi* to the *uḻppāḍaṉ*— (*thus*) in all forty-seven *nāḻi* of rice as measured by the *munnānāḻi* shall be expended daily. (*One*) *āḻakku* of ghee for the sacred offering; (*one*) *uri* of ghee for the *agram*, ten *kāṇam* of sandal (paste) for the god and the Brāhmaṇas; two *kaḻañju* of *kukkil* for the sacred incense; four cocoanuts; four *palam* of tamarind; two *nāḻi* of salt; (*one*) *uri* of sugar; thirty-six betel-leaves; twelve areca-nuts; and lime; ten *kāṇam* for the *perumudiyaṉs*; ten *kāṇam* for the person who performs worship; ten *kāṇam* for the person that supplies firewood; five *kāṇam* (*each*) for the persons who husk paddy, who remove the refuse, and who assort the *taḻigai*; and ten *kāṇam* for the person who cooks *agram*. All these (*shall be expended*) daily. The *adhikāris* shall pay for all these expenses. In cases of default, double the quantity (*at default*) shall be paid. If default is made for five consecutive days, the *adhikāris* shall, after undergoing a fine of twelve *kaḻañju* to the god (*Bhaṭāra*), pay for the expenses in addition to the fine of double the defaulted amount. The . . . . . and the *poduvāḷ* shall, after receiving land whose yield is equal in amount to what is required for these expenses return the gold.

No. 47.—An inscription of Tirukkakkarai.

This inscription is engraved on the outside of the south base of the *śuṟṟumaṇḍapa* of the Vishṇu temple at Tirukkākkarai. It is in the Vaṭṭeḻuttu alphabet and the Tamiḻ language. It registers the gift of the *rakshābhōga* on the village of Taḻuvaṉkuṉṟam to the temple, while the officer Aḍigaḷ Māḻuvakkōṇār was present along with the Six-hundred. The donor was a lady. A certain Māḻuvakkōṉ, whose other name was Kaṇḍaṉ Kumaraṉ of Kīḻumalai is mentioned in the Tiruvalla plates[1] (lines 349—360) as the ruler of Neḍumbalā-nāḍu. The plates also mention the body of Six-hundred.

Text.

1. ஸ்வஸ்தி ஸ்ரீ [॥*] மிதுனத்தில் வியாழந் நின்ற சிங்கஞாயிற்று அடிகள் மா
ளுவக்கொணார் உள்ளிருந்[து] ஆறுநூற்றுவரும் கூடியிருந்[து] . .
. . . . தா மொதிரனெழுவரடியாள் த[ழு]வன்

2. குன்றத்தினை [யி]றக்காபொகமாய் திருக்காற்கரைத் தெவர்க் கிருநாழி
யரித் திருவமிர் தமைச்சாள் [॥*] யிவ்வூரு உள்க்குடி ரக்கிச்சுக் குடு
த்து கொள்ளக் கடவிய[ர்] தெவர் பொதுவாள்ம்மார் [॥*]

2 *Travancore Archæological Series*, Vol. II. p. 192.

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Translation.

Hail! Prosperity! In the month of Simha of the year in which Jupiter stood in Mithuna, Aḍigaḷ Māḷuvakkōṉ and the Six Hundred having met together ... ...

Dāmōdaraṉ Eḻuvaraḍiyāḷ assigned *rakshābhōga* on Taḻuvaṉkuṉṟam to the temple of Tirukkākkarai-Dēvar for a sacred offering of two *nāḻi* of rice. The *poduvāḷmar* of the temple were bound to protect the tenants of this village and to obtain (*the rakshābhōga*).

No. 48.—Tirumulikkalam inscription of Indu Kodai: Regnal year 5 + 1.

The following inscription is engraved on the east base (outside) of the *śuṟṟu-maṇḍapa* (*i. e.* covered maṇḍapa) of the Vishṇu temple at Mūḻikkuḷam which is one of the ancient Vaishṇava centres of pilgrimage on the west coast. The record is left unfinished but is dated in the year opposite to the fifth (*i. e.* the sixth year of reign) of king Indu Kōdai. It relates to certain arrangements made regarding the conduct of business connected with the temple of Tirumūḻikkaḷattu-Appaṉ *i. e.* the God of Tirumūḻikkaḷam; and states (i) that sacred offerings shall be made before twenty-five feet (time) of day (=7. 18 A. M.); (ii) the rice required for sacred offering shall be measured out and given before the five feet (time) of day (=9. 36 A. M.) in the *Śrī-maṇḍapa* and in the presence of the person who performs worship in the temple; (iii) the sacred offering shall be made before noon (iv) for the sacred evening offering, the required quantity of rice shall be measured out at twenty feet (time) afternoon (=4. 24 P. M.); (v) this offering shall be prepared before evening and (vi) for the night offering also the quantity of rice required shall be given before evening. Here it may be noted that item (i) probably relates to the morning twilight offering and that the rice required to be supplied in item (ii) is with reference to the noon offering.

As regards the date of the inscription it may be said that it belongs to the latter half of the 10th century A. D. The grounds for this conclusion are fully set forth in the introduction to No. 35, above, which is also one belonging to the same king.

Among the peculiarities of the language, the following are worthy of note:—

For *pariśāvadu* the record uses the form *pariyāvadu*. *Sa* is generally changed into *ta* and sometimes into *ya i. e. g.* *Śuppaṉ* becomes *Tuppaṉ*, *sannadi* becomes *tannadi*, *samañjitaṉ* becomes *tamañjitaṉ*, *santadi* becomes *tantadi* and *tannadi*, *pūśam* changes to *pūyam*, and *māśi* into *māyi*, as noted in the previous numbers.

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In line 3, *ari* is used for *ariśi* dropping the final letter. *Vaittu* has assumed the form *vaichchu* (l. 3). Similar instances of the change of *ta* into *cha* are *Ādichchan*, *amaichcha*, *kēḻppichchu*, *adigarichchu* etc. *Tiriññu* (l. 5) comes from *tirindu* after undergoing the change *tiriñju*. In *uttamāgrattinu* (l. 5) and *tiruvamirdinu* (l. 7), the dative termination *ku* is replaced by *u*; compare *avannu*, *adinnu* etc. *Āvadu* assumes the form *āvidu* (l. 4); *viḍuppadu* is changed into *viḍuppidu* and *kaḍavar* into *kaḍaviyar*. These peculiarities are general to the inscriptions of the west coast.

The derivation of *andi* is of interest. Its original form is *sandhi* which, losing the initial *s*, becomes *andi*. Similar instances are to be noticed in the words *Āvaṇi* and *ōṇam* which are both derived from *śrāvaṇa*; *ēṇi* from *śrēṇi*; *āvaṇam* from *śrāvaṇa*; *aviṭṭam* from *śraviṣṭha*, *āyiram* from *sahasra*. Further examples are: —

Stuti = *tudi*; *sthāna* = *tāṇam*; *sthala* = *talam*; *sthalī* = *taḷi*; *āślēsha* = *āyilya*; *āshāḍhi* = *āḍi*; *śamaṇa* = *amaṇa*.

Emberumāṉ is a term generally used to denote the god and it means 'our Lord' but in the sense of 'persons who perform worship in temples', it is very often met with in the west coast epigraphs. Similarly, the derivation of the word *attāḷam* as indicating night is also one worthy of note. It may be a compound of *agattu* + *āḷa* 'the sun sinking inside' or *ahas* (*agas*) + *tāḷa* = the day (or the sun) falling. While in this compound the sun's setting is taken to denote the time *i. e.* night, there is another word which denotes the direction of the sun's setting *i. e.* west; this word is *paḍiñāṟu*, which may be split up into *paḍu* and *ñāyiṟu* *i. e.* the setting of the Sun.

The phrases *irupatt-aiyy-aḍiyiṉ-muṉṉai*, *aiy-aḍiyiṉ-muṉṉai* and *irubadiṟraiy-aḍiyiṉ-muṉṉai*, show the ancient practice of measuring time by the length of a man's shadow. The practice continues in some parts even at present and the measurement is made in the following manner. If before noon, add six to the number of feet in the shadow and divide hundred by the total: the quotient indicates the time after sun-rise in term of *nāḻigai*. If after noon, add as before six to the number of feet in the shadow and divide hundred by the same: the remainder obtained by subtracting the quotient from 30, gives the time after sunrise in terms of *nāḻigai*. Since 2½ *nāḻigai*=1 hour, it is easy to convert the *nāḻigai* into hours, minutes etc.

Text.

1. ஸ்வஸ்தி ஸ்ரீ [||*] கொ ஸ்ரீ விந்து கொதைக்குச் செல்லாநின்ற யாண்டு ஐய்யாமாண்டைக் கெதிராமாண்டு திருமுழி-
2. க்களத்தப்பனுடைய ஸ்ரீகாரியஞ் செய்த பரியாவது [||*] அகத்திருபத்தைய்யடியில் முன்னெ திருவமிர்து செய்யக்-
3. கடவியர் [||*] அகத்தைய்யடியில் முன்னெ திருவமிர்தின் னரி ஆராதிக்கு மெம்பெருமான் காண ஸ்ரீமண்டபத்துள்வைச் சளவு
4. கொடுக்கக் கடவியர் [||*] உச்சி அகமெ திருவமிர்து செய்விக்கக் கடவியர் [||*] நிவெத்தியம் விடுப் பிதாவி-

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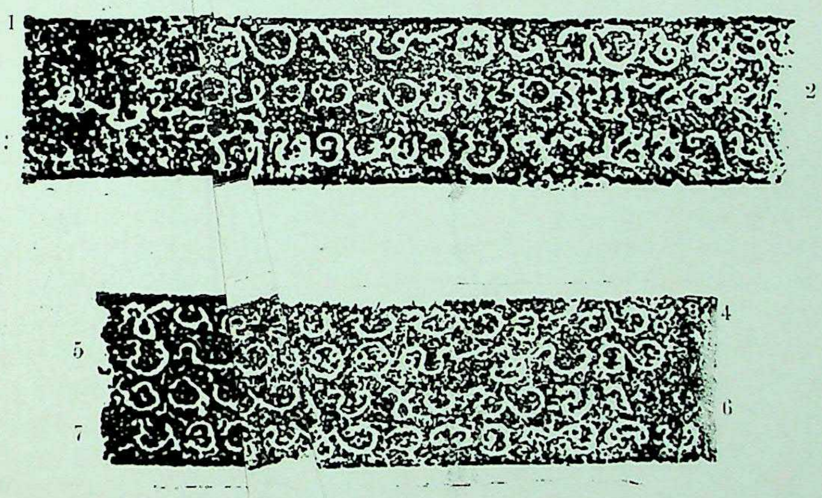

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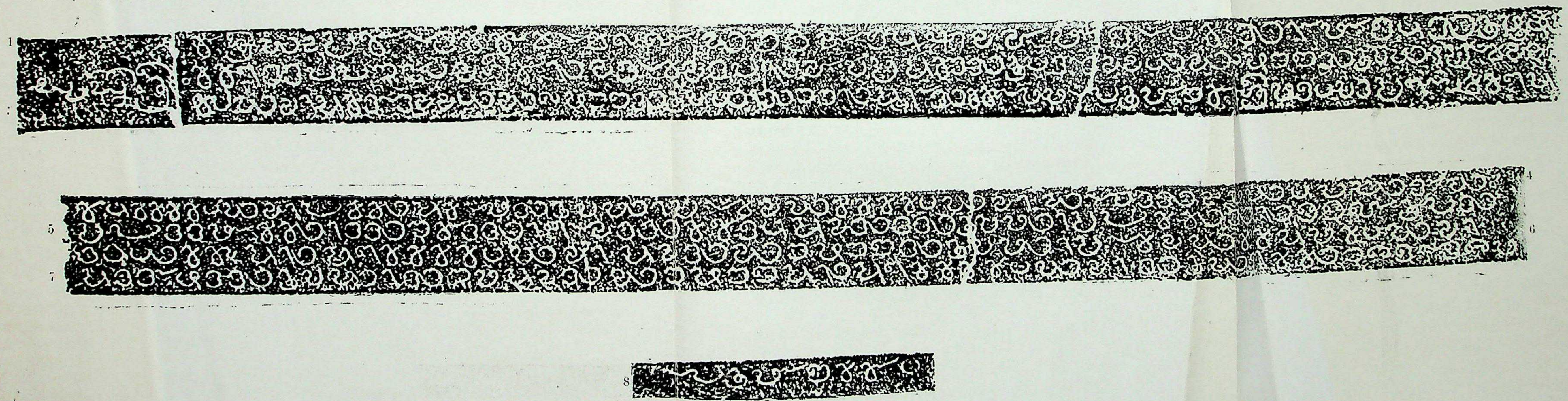
To face page 190.

No. 48. TIRUMULIKKALAM INSCRIPTION OF INDUKODAI.



Scale: One-fifth.

K. V. Subrahmanya Aiyer.

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5. து உத்தமாக்கிரத்தினு சாத்திரரை யெற்றிக்கொண்டு [॥*] அந்தித் திருவமிர்து உச்சிதிரிஞ்ஞு இருபதி-
6. ற்றடிக்கு அரி அளக்ககடவி[ய]ர் [॥] அந்தியின் முன்னை திருவமிர்து செய்விக்கவும் கடவியர் [॥]
7. அத்தாழத் திருவமிர்தினும் அந்தியின் முன்னை அரி அளக்கக் கடவியர் [॥] திருவிளக்கின் எண்ணை எம்-
8. பெருமானைக் காட... ... ...[1]

Translation.

Hail ! Prosperity ! In the year opposite to the fifth of the year which was current in the reign of king Indu Kōdai, the following arrangement was made regarding the sacred business of the god (*Appaṉ*) of Tirumūḻikkaḷam:—

The sacred offering shall be made before the twenty-five feet (time) of day. Before five feet (time) of day the rice (required) for the sacred offering shall be brought to the *śrīmaṇḍapa* and measured out and given in the presence of the person who performs worship (in the temple). The offering shall be made (to the god) before (the sun is right) over head. The *naivēdya* (*i. e.* the rice offered to the god) shall be let out (*i. e.* spent) for feeding sumptuously the students (śāttirar). The rice required for the sacred evening offering shall be measured at twenty feet (time) after noon. Before the evening twilight, the sacred offering shall be made. And for the sacred night (*attāḻam*) offering also, rice shall be measured before twilight. The oil (required) for sacred lamps . . . . the person who performs worship.

No. 49.—An inscription from the Bhagavati temple at Kumaranallur.

This important inscription is engraved on the north wall of the *nālambalam* of the Bhagavatī temple at Kumāranallūr, a village in the Ettimanur taluk of the Kottayam Division, Travancore State. It records certain regulations made in respect of criminal offences such as meddling with the constitution of the assembly of *ūrār*, unlawful entry into privates and communal properties, employing abusive language and causing hurt or death. It prohibits the *ūrār* from increasing the members of the assembly or dispersing them, from stopping the expenses of temples, from entering on communal lands on the banks of tanks, from trespassing on the premises of houses, compounds and lands, from intimidating the tenants or ejecting them unlawfully. The penalty imposed for the commission of such prohibited actions is expulsion from the *sthānam*, the assembly (*paraḍai*) and the judiciary (*aṟam* which stands for the *dharmāsana*). It lays down that the *ūrār* should report the yield of every harvest to the temple authorities and that on occasions of festivals all should meet. Further, it records that if a Śūdra talked contemptuously of a Brāhmaṇa he should be liable to pay a fine of 12 *kāṇam* of

1 The record is incomplete.

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gold; and if he hit him with an arrow, he should be liable to pay a fine of double the amount *i. e.* 24 *kāṇam* of gold; and that if a Śūdra abused another Śūdra, he should pay a fine of 6 *kaḷañju* of gold; and that if he caused his death, he should be fined double the amount *i. e.* 12 *kaḷañju* of gold. The amount realised by these fines should go to the temple of the goddess (Bhaṭāriyār). It is said that the *ūrāḷar i. e.* the officers of State should not interfere when fines are being realised from persons who have entered on the villages of Veṉbōli-nāḍu and caused good or bad to the people. From the houses of persons who have transgressed the regulations laid down in this inscription, *bhikshā* should not be taken. This means that such persons should suffer social ostracism. These persons, it is said, should further be regarded as coming under the class of persons who have offended the good men belonging to the *oḻukkavi* of Mūḻikkuḷam and be liable to the payment of a fine of 100 *kaḷanju* of gold to the king (Perumāṇadigal). If the fines were made in favour of the goddess, the inscription would have used the term Bhaṭāriyār as in line 11.

Turvāyagam is the Tamiḻised form of *durvāchakam.* It would correspond to *apavāda*[1] of Yājñavalkya and Manu's *avachanīya-vāda*[2]. It is worthy of note that according to Kauṭilya, if the persons abused happen to be of superior rank, the amount of fines should be doubled; and if of lower rank, it should be halved.[3] Yājñavalkya[4] has

प्रातिलोम्यापवादेषु द्विगुणात्रिगुणा दमाः ।
वर्णानामानुलोम्येन तस्मादर्धार्धहानितः ॥

It may not be incorrect to take *durvāyagam-paṟaigil* (1. 9) as a synonym of *kuṟaikkil* (1. 10); and *śarattaṇḍam* (1. 9f) as an equivalent of *kolgil* (1. 11). According to some authorities, a *kāṇam* is equal to the weight of 3 *kaḷañju*; and according to some epigraphs, it appears that it is of lesser weight than *kaḷañju.*[6] *Aṟam* is the Tamiḻ for *dharma* and it stands in the inscription for *dharmāsana* or *aṟaṅkūravai* which, as explained in the *Śilappadigāram* and its commentary by Āḍiyārkunallār is the court where judges assemble, hear cases, discuss law and render out justice. Inscriptions sometimes state that the fines imposed on offenders should be paid in the court of justice. Compare

இதுக்கு விரோதஞ் செய்தாரை தர்மாஸநத்தே இருபத்தைங்
கழைஞ்சு பொன் மன்றவொட்டி குடுத்தோம்

Uttaramallūr.

இதற்றிறம்பில் தர்மாஸநத்து நிசதி பன்னிருகாணம் தண்டம்

Tiruvoṟṟiyūr inscriptions.

1 Vyavahārādhyāya, v. 207.

2 Ch. VIII. v. 262.

3 *Arthaśāstra*, Ch. XVIII. p. 244.

4 According to the latter authority, if a Śūdra (*ēkajāti*) commits the above-said offence against any one of the twice-born classes, he shall have his tongue cut off (Ch. VIII. v. 270).

5 See Dr. Gundert's Malayalam Dictionary under *kāṇam.*

6 Travancore Archæological Series, Vol. II. p. 46.

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As in this inscription, which states that persons who transgress the law should not get a seat in the *sthāna*, *paraḍai* (*i. e.* *parishad*) and *aṟam*, that is they shall not be eligible to become a member of the *sthānam*, the assembly or the judiciary, a record of Bhāskara Ravivarman also lays down a similar penalty.[1]

We have now to give short notes on some of the terms that occur in this inscription.

Mukkālvaṭṭam; This is a term used in the early epigraphs of the Malabar country to denote temples, which in ancient times were circular in shape and made of stone. The temple should have been called by the term *mukkālvaṭṭam* by the fact of its being covered to the extent of three-fourths of a circle, the other quarter remaining open to serve as entrance.

Padiṉaṟumār; As the name indicates, this must refer to a committee or body of sixteen persons. The adjunct *mukkālvaṭṭattu* which precedes it shows that that body was connected with the temple, perhaps in the capacity of managers or supervisors of its property. It is not unlikely that they formed the *sthānam* or were the *sthānattār*.

Aganāḻigai; This term refers to the central shrine or *garbhagṛiha*; and it corresponds to *uṉṉāḻigai* of other inscriptions; *agam* and *uḷ* convey the same idea, '*i. e.* within, inner', and *nāḻigai* denotes a shrine.

Vevvēṟṟuvagai; This occurs also in the form *meyvēṟṟuvagai* or *veyvēṟṟuvagai*. *Mey*, whose variant is *vey*, means 'body, person or individual'; and hence the term means 'individually or separately'.

Iḍaiyīḍu; This term occurs in the Māmbaḷḷi plates of Śrīvallabhangōdai in two places viz. "*Ayirūr mukkālvaṭṭamum paṭṭāragarkkuḷḷa iḍaiyīḍum*" (11. 11f and 17f); and the passage under reference is only a reproduction of the phrase "*Ayirūr mukkālvaṭṭam paṭṭāragarkkoḷḷa pūmiyum*" mentioned in line 6, with which it agrees in sense. As such, *iḍaiyīḍu* must stand for the land, which was obtained by the donor *i. e.* Umaiyammai from the king and given to the temple of Ayirūr. Therefore, it will be correct to say that *iḍaiyīḍu* is the term employed to denote a land, the ownership of which had been transferred from the State to another. And the person, who obtained gift of such lands, would be called an *iḍaiyīḍan*. Doubt may arise as to whether a land that was granted by the king to another (for instance Umaiyammai in the Māmbaḷḷi plates) was called *iḍaiyīḍu* while it was under her possession or whether it should be called *iḍaiyīḍu* only when it was transferred a second time to a third party (in this case the temple of Ayirūr). The question is answered in the inscription itself in favour of the first alternative when it says that "neither the *ūrāḷar* nor the *iḍaiyīḍar* could enter on the land, eject (the tenants) and receive incomes or dues". Here *ūrāḷar* stands for the officers acting on behalf of the king who had, previous to the grant, the right to do all that are now expressly prohibited; and *iḍaiyīḍar* stands for the

1 Ibid.

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persons acting on behalf of the first donee (*i. e.* Umaiyammai) who must have also had similar powers when the land was in her possession. Thus, it is plain that *iḍaiyīḍar* cannot refer to the persons acting on behalf of the temple, for, to them the prohibitions cannot apply, being made in their favour. It has been suggested that "a piece of land, placed under the management of a person, was called *kīḻīḍu* with reference to that person and that if this person sublet it to a third party, the person subletting was the *iḍaiyīḍaṉ i. e.* he was the middleman between the owner of the property and the sub-tenant". If, as here contended, the land was called a *kīḻīḍu* when it was transferred for the first time to Umayammai and became an *iḍaiyīḍu* only when she sublet it to the temple, it will be completely offending to the sense of the inscription; for it is expressly stated that the land, after it was obtained from king Śrīvallabhangōdai and granted to the temple of Ayirūr, was placed under the manegement of the *poduvāḷ* as a *kīḻīḍu* of the temple of Tiruch-cheṅguṉṟūr. It is clear from this that the term *kiḻīḍu* was applied to the land only at the time of the third transfer. In the subjoined inscription, *illaṅgaḷuḍaiya kiḻīḍu* must refer to the lands granted by the king in favour of the *illams.*

The inscription is not dated in any era, but the year is marked as one in which Jupiter was in Kanni. The palæography of the record shows that it cannot be earlier than the middle of the 13th century A. D.

Among the peculiarities of language may be mentioned the use of the case termination *iḷ* for *uḷ* in such words as *illāttavariḷ* (l. 17) *piḷaichchōriḷ* (l. 15) *iḍattiḷ* (l. 6); the double plural in *avagaḷmār* (l. 11) and the plural form *patiṉa-ṟumār* for *patiṉaṟuvar*. "*Irukūṟu paṟaiya*" (l. 13) is probably an equivalent of "*iraṇḍu śolla*" "to contradict, to act or say against". The derivation of *adarañjey* is not clear: it seems to be used in the sense of 'obstructing'. *Vāyagam* stands for *vāchakam* "utterance"; and "*koyttu*" means "crop or harvest".

Text.

1. ஸ்வஸ்தி ஸ்ரீ [॥*] கன்னியுள் வியாழந் நின்ற யாண்டு குமாரநல்லூர் ஊ[ர
க]ள் முக்கால்வட்டத்து கூடி அவிரோதத்-
2. தால் செத[1] கச்சமாவது [।*] முக்கால்வட்டத்து வைச்சு கூட்டவும் கல்ய்
க்கமும்[2] [செ]லவும் பெறூர் [॥*] முக்கால்-
3. வட்டத்துப் பதினறுமா[ர்]வசத்தும்[3] சென்று கொய்த்தாலொள்ளது
சொல்லிக்கொள்ளக் கடவியர் [॥*] ஊரார் அகநாழிகை-
4. ச் செலவு விலக்கவும் பெறூர் [॥*] காயத்தானத்தாலொடு ஒற்றைப்படிச்
செயிடைய் மெற்படியூர்ச்[4] சிறை-
5. யிடைய் ம[ஊ]வெலியகத்து சென்று அதரஞ்செயப் பெறூர் [॥*] வெவ்
வெற்று வகையால் வரும் விர-
6. [த]த்தினுக்கு எல்லாருஞ் செல்லக் கடவியர் [॥*] புரையிடத்திள்ச்[5]
சென்று அதரஞ்செய்யுமவகளும்

1 Read செய்த.

2 Read கலிக்கவும்.

3 ம் is entered below the line.

4 மேற்படி is expressed by a symbol.

5 Read புரையிடத்துள்.

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7. [ஞா]யமில்லாத[1] புமி[2] விலக்குமவ[ர்க*]ளும் அவ[ர்*]கள்க்கு அனுபந்
தஞ்செய்யுமவ[ர்*]களும் தா-

8. னமும் பாடையும் அறமும் பெறார் [||*] ஊர்க் கிடையிடுங் கெடுவிது [||*]
ஊரகத்துக் குடியிருக்குஞ் சூ-

9. த்திரர் பிராமணரைய் துர்வ்வாயகம் பறைகில்ப் பந்திரண்டு காணம் பொ
ன் குடுப்பிது [||*] சா-

10. த்தண்டஞ் செய்கில் இருபத்து நாலு காணம் பொன் குடுப்பிது [||*] சூ
த்திரன் சூத்திரனைக் குறைக்கில் அ-

11. று கழைஞ்சு பொன் குடுப்பிது [||*] கொல்கில் பந்தரு[3] கழைஞ்சு பொன்
குடுப்பிது [||*] இப்பொன் படாரியா-

12. ர் கொள்விது [||*] வெண்பொலிநாடு வாழுமவ[ர்*]கள்மாரிடம் ஊரகத்து
சென்றொரு நன்று திங்கு செய்கில் தெ-

13. [ண்]டங் கொள்ளும் பொழுது ஊராளர் இரு[கூ]று பறையப் பெறார்
[||*] இக்கச்சம் பிழைப்பிச்சவ ரில்ல-

14. த்து பிச்சைபுகப் பெறார் [||*] இக்கச்சம் பிழைச்சவர் முழிக்களத் தொ
ழுக்கவிச்ச[ா]-

15. ன்றுரை பிழைச்சொரிள்ப்[4] படுஷிது [||*] இக்கச்சம் பிழைச்சவரும் பி
ழைச்சவர்க் கனுபந்தஞ்-

16. செய்யுமவ[ர்*]களும் வெவ்வெற்றுவகையால்ப் பெருமானடிகள்க்கு நூ
ற்றுக் கழைஞ்சு செய்து

17. பொன் தண்டம் குடுக்க கடவியர் [||*] ஊராண்மையில்லாத்த[வ]ரிள்[5]
[6]இக்கச்சம் பிழைப்பொர் யில்-

18. [ல]ங்களுடைய இடையிடு அகநாழியைச் செலவினெ டொக்கும் [||*]

Translation.

Hail ! Prosperity ! In the year when Jupiter stood in Kanni, the *ūrār* of Kumāranallūr having assembled in the temple (*mukkālvaṭṭam*) made unanimously the following arrangements:—

(The *ūrār*) shall not be allowed to add[7] (or assemble), disperse[8] or receive payment[9] in the temple. The quantity of (each) harvest should be reported to the temple and 'the sixteen'. The *ūrār* shall not prevent the defraying of the temple (*aganāḷigai*) expenses. Along with the *sthānattār* they shall not enter on the Oṟṟaippaaḍichchey as well as the houses and fields situated near the tank of

1 Read மில்லாது.

2 Read பூமி.

3 Read பந்திரு.

4 Read பிழைச்சோருள்.

5 Read தவருள்.

6 The letters க்க are entered below the line.

7 The subject and object of the verbs கூட்டவும் and கலைக்கவும் are not given; and in their absence it is not possible to know what is exactly meant. If the subject is *ūrār*, கூட்டவும் may be taken to mean to "assemble" or "add to the number of members". But it is difficult to know why the *ūrār* were not allowed to assemble in the temple which was generally the place of their meeting for transacting business.

8 The reading may also be குறைக்கவும் 'to subtract or lessen'.

9 If the reading intended is "*agelavum*" which may be corrected into "*agalavum*" the meaning would be 'to leave (the assembly)'.

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the said village and cause obstruction.[1] On the occasion of different festivals, all shall attend. Those who, entering upon gardens attached to houses, cause obstruction, those who, unjustly eject one from his lands, and those who abbet them, shall not be allowed a place in the *sthānam*, in the assembly or the judiciary. Their tenancy rights shall also become void. If the Śūdras living in the village use contemptuous language against the Brāhmaṇas, they shall (*be liable to*) pay (*a fine of*) twelve *kāṇam* of gold. If they commit capital crimes, they shall pay twenty four *kāṇam* of gold. If a Śūdra abuse another Śūdra, he shall pay six *kaḷañju* of gold. If he causes death, he shall pay a fine of twelve *kaḷañju* of gold. The gold (realised by fines) shall be taken by the goddess (Bhaṭāriyār). At the time of realising fines from the inhabitants of Veṇpoli-nāḍu, on occasions when they enter upon the village and cause good or bad, the *ūrāḷar* (*i. e.* the officers) shall not (be allowed to) say anything against (the procedure). *Bhikshā* shall not be taken in the houses of those who transgress this arrangement. Those who act against this arrangement shall be included among such as offend against the good men belonging to the *oḻukkavi* of Mūḻikkaḷam. Those who transgress this arrangement and those who abbet such transgressors, shall individually be bound to pay a fine of (one) hundred *kaḷañju* of pure gold to the god. The *iḍaiyīḍu* pertaining to the *illams* of such of the transgressors of this arrangement who have no *ūrāṇmai* right shall be taken over by the temple (*aganāḻigai*).

No. 50.— An inscription from the Siva temple at Tiruvarruvay.

This inscription in the Vaṭṭeḻuttu alphabet and the Tamiḻ language is engraved on the north base of the *maṇḍapa* in front of the central shrine in the Śiva temple of Tiruvāṟṟuvāy at Tiruvalla, Quilon division of the Travancore State. The date of the inscription is 'Jupiter in Mithuna, Kumbha month. The palæography of the record shows that it must belong to the 13th century A. D.

It registers a gift of money (*achchu*) for bathing the god of Tiruvāṟṟuvāy with ghee, for feeding and offering and for paying the person who performs worship. Tiruvāṟṟuvāy is a very ancient place and figures in two copper-plate grants viz. one of the time of the Chēra king Rājaśēkhara of about the 9th century A. D. (Vol. II. pp. 8ff) and the other of Mūviḍattumērchēri illam (Vol. II. pp. 85ff) of the time of another Chēra king Sthāṇu Ravi of about the last quarter of the 9th century. Both register gifts made in favour of the Śiva temple at Tiruvāṟṟuvāy, a place in the vicinity of Tiruvalla. This place has to be differentiated from Tiruvāṟṟā a temple near Kōṭṭayam. There was a village assembly (sabhā) in it in early days. Iḷamaṇ, one of the places mentioned in the subjoined inscription, figures in the Huzur plates of Tiruvalla, line 366.

Text.

1. ஸ்வஸ்தி ஸ்ரீ [||*] மிதின வியாழத்தில் கும்பஞாயற்றில்ச் செய்த ஸ்ரீகாரிய மாவிது [||*] மெச்செரி வெங்கடவன் னடிகள் ந[ம்]பியும்[2]

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1 The meaning of this clause is not clear. The translation given is only tentative.

2 The letter ம் is an interlineation.

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2. இளமண்ந்[1] தெவநாரா[ய*][ண]னு[ம்*][2] கூடி திருவாற்றுவா[ய்] திருநெயாடுவான் வச்ச அச்சு நால்ப்பத்திருண்டு[3] [।।*] எம்பெருமக்கள் ளிருவர் [கை]யிலு[ம்*] கொடுத்-

3. த்த[4] அச்சினு பொலிகொண்டு இடங்கழியால் முந்நாழி உழக்கு நெயாடுவு[5] உழக்கனுல் பதி-

4. னாழி நிவெசுத்தி[த்*]தினு அரிபுற மிரிநாழி அரி எம்பெருமக்கள்க்கு அறுவர் ஊட்டுவு[5] [।।*] முட்டுகில் விரட்டி [।।*] இவச் சிருந்நவன் விழுகாறெடத்து[6] எப்பிச்சு கொடுப்புவரின்றவ[7]

Translation.

Hail ! Prosperity ! The following (is) the sacred transaction made in the year when Jupiter was in Mithuna:—

Vēṅgaḍavaṉ Aḍigaḷ-Nambi of Mērchchēri and Dēvaṉ Nārāyaṇaṉ of Iḷamaṉ gave together forty-two *achchu*, for bathing the god of Tiruvāṟṟuvāy with ghee. With the interest accruing from these *achchu*, deposited in the hands of the two persons performing worship in the temple, there (shall be supplied), three *nāḻi* and (one) *uḻakku* of ghee, (as measured) by the *iḍaṅgaḻi*, for the bathing of (the god); ten *nāḻi* of rice, (as measured) by the *uḻakku*, for offering; two *nāḻi* of rice, out of the balance rice, shall be for the persons performing worship; and (with the rest) six persons shall be fed. In (case of) default, doubie the defaulted amount (shall be given). The person who keeps these *achchu* shall entrust the quantity (of ghee and rice) to the persons who conduct the Vishu (festival).[8]

No. 51.—An inscription of the Vishnu temple at Tirupptisaram.

This unfinished inscription in Tamiḻ characters is engraved on the west base of the second *prākāra* of the Vishṇu temple at Tiruppatisāram. Its interest consists in informing us that Viḻiñam was renamed Rājēndraśōḻapaṭṭiṉam and continued to be called by that name at so late a time as the date of the record *viz.* Kollam 304.

Tiruppatisāram is a village in the Tōvāḷai taluk of the Padmanābhapuram division and is famous for its Vishṇu temple which is celebrated in the songs of the Nālāyiraprabandham. The name of the village figures as Tiruppatisāram in the inscription and Tiruvaṇpartśāram in the Vaishṇava scriptures.

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1 Cancel ந் after இளமண்.

2 The letter ண is an interlineation.

3 Read நாற்பத்திரண்டு.

4 For கொடுத்த்த read கொடுத்த.

5 நெய்யாடுவு and ஊட்டுவு are used in the sense of நெய்யாடுவதற்கு and ஊட்டுவதற்கு.

6 Read விஷு-சங்க்ராரிடத்து.

7 There is some error in the incising of the last six letters.

8 It looks as if the expenses are in connection with Vishu celebrations.

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Text.

1. கொல்லம் ௩௱௪ மாண்டு திருப்பரிசாரத்து[1] வீற்றிருந்தருளிந எம்பெரு மா[னு]க்கு விழிஞமாந இராஜெந்த்ரசொழபட்டணத்து வியாபாரி ஞதன்செட்டி[2]

Translation.

In the Kollam year 304, Nāḍaṉśeṭṭi, a merchant of Viḻiñam *alias* Rājēndraśōḻapaṭṭiṉam . . . . to the god (*Emberumāṉ*), who was pleased to remain in the temple at Tiruppatisāram.

No. 52.—Rock inscription of Tiruvidaikkodu.

This inscription is engraved on a rock lying to the south of the second *prākāra* of the Śiva temple at Tiruviḍaikkōḍu. It is in the Vaṭṭeḻuttu alphabet and the Tamiḻ language. The Grantha letters used in it are *Svasti śri Paramēśvara dēvādidēvā* in line 1. The record is not dated in any particular era; it was engraved in the month of Vṛiśchika of the year in which Jupiter was in Vṛiśchika-rāśi. Neither does it mention the reigning king of the day. But judging from the Grantha characters used, it might be assigned to the beginning of the 10th century A. D. It registers a gift of land, made by Ōmāya-nāḍu-kiḻavaṉ *alias* Ūrvēḷāṉ, on behalf of the chief of Ōmaya-ñāḍu, for sacred lamps and offerings to the temple of Tiruviḍaikkōṭṭu-Mahādēva in Marudattūr. The last mentioned place may be identified with Iḍaimaruvattūr in the Āḷūr Pakuthy of the Eraniel Taluk in which Tiruviḍaikkōḍu is situated.

Ōmāya-nāḍu occurs also in a copper-plate inscription of the Āy chief Karunandaḍakkaṉ.[3]

Text.

1. ஸ்வஸ்தி ஸ்ரீ [॥*] பரமெஸ்வர[4] தெ[வா]திதெ[வா][ய*]
2. விரிச்சிகத்தில் வியாழ-
3. நின்ற யாண்டு மிரிச்சிக[5] ஞாயி-
4. ற்று மருத[த்தூ]ர் திரு[விடை]ய்[க்கொ]ட்-
5. [டு மாதெ]வர்[க்*]கு ஓமாயநாட்டரைய[னை]-
6. ச்சார்[த்*]தி ஓமாயநாடுகிழவனுயி-
7. ன ஊர் வெளான் திருநந்தாவி[ளக்]-
8. [கொ]ன்று செல்வதாகவும் நாட்டி[ரு]-

---

1 ப்ப is written as a group.

2 The inscription is left unfinished.

3 *Travancore Archæological Series*, Vol. I. pp. 5 and 12.

4 After ர there is a symbol which may stand for a punctuation mark.

5 Read விருச்சிக.

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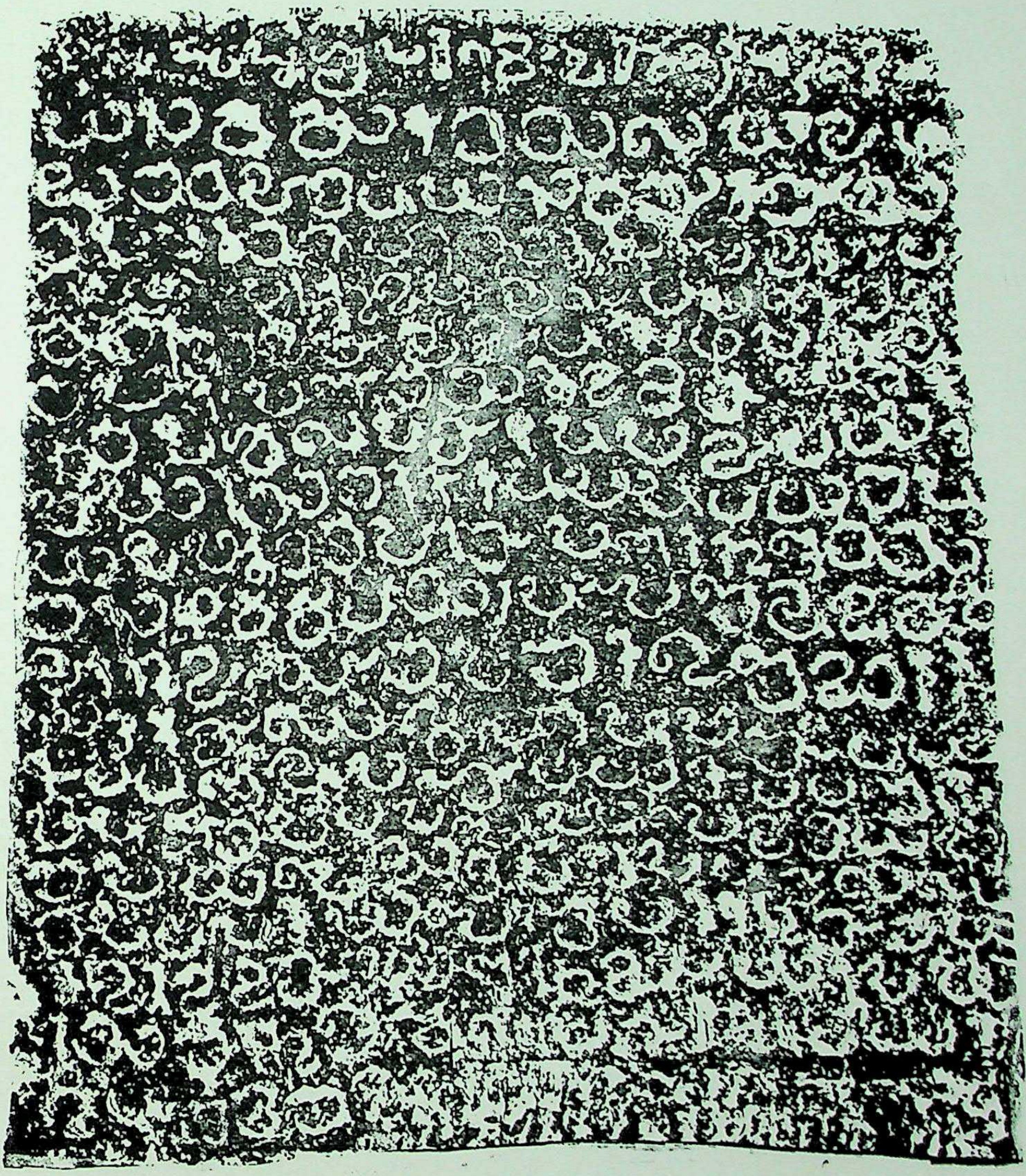
No. 52. ROCK INSCRIPTION OF TIRUVIDAIKKODU.



K. V. Subrahmanya Aiyer. Scale: One-fifth.

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9. வமிர்த்தினக்காகவும்[1] அட்டின பூ-
10. மிய் மருதத்தூர் தாமரைக்குளத்தி-
11. ன்கிழ்ச் சடாதிரப்பெறையு[2] [உ]ச்ச-
12. ய்க்கு நாலொன்று பொக இறை நிக்கி
13. மிக்கதா விலைவாரமும் தொட்டி-
14. கொட்டறையும் தொட்டிகொட்டறை[யு]-
15. ம்[3] வாகைத்துடவலு மிவைய் தடி மூ-
16. ன்று மிவயிற்றுள்படு சல்லி-
17. த்துடவரு[4] மிவை தெவர்க்கு தானமா-
18. க ஒரு நந்தாவிளக்கு நாட்டிருவமி-
19. ர்தினுக்குஞ் செல்வதாக அட்டிக்-
20. குடுத்தன [।।*]

Translation.

Hail! Prosperity! To Paramēśvara the god of gods. In the month of Vṛiśchika of the year in which Jupiter was in Vṛiśhika-rāśi, Ōmayanāḍukiḻavan *alias* Ūrvēḷān, acting on behalf of the lord of Ōmāya-nāḍu, gave for maintaining one sacred lamp and for supplying daily sacred offerings to the temple of Tiruviḍaikkōṭṭu-Mahādēva at Marudattūr, the land (called) Jaṭādirappeṟai (situated) to the east of Tāmaraikkuḷam in Marudattūr, the balance (of another land),—after deducting from it one fourth (which had been) assigned for (the requirements of) the mid-day (worship),—*viz.* Ilaivāram, Toṭṭikoṭṭarai, Vāgaittuḍaval, together comprising three *taḍi* (in extent), and Śallittuḍuval included in this (*i. e.* the above said) lands. These lands were given as free gift to the god, for (maintaining) one sacred lamp and for conducting daily sacred offerings.

No. 53—Another rock inscription of Tiruvidaikodu.

The subjoined inscription is engraved on a rock on the south side of the second *prākāra* of the Śiva temple at Tiruviḍaikkōḍu. It is in the Vaṭṭeḻuttu alphabet and the Tamiḻ language; and registers the gift of a piece of land in Kaṭṭimāṅṅōḍu in Kuṇmbūrkāvu of Nāñji-nāḍu, for offerings to the temple of Mahādēva at Tiruviḍaikkōḍu. The sowing capacity of the land was twelve *kalam* of seed. The donor was Vīrapāṇḍiya Āṇkuḍivēḷāṉ.

Tiruviḍaikkōḍu and Kaṭṭimāṅkōḍu are villages in the Eraniel Taluk of the Padmanābhapuram division.

1 Read வமர்தினுக்காகவும்

2 Read பெறையும்.

3 The word தொட்டிக்கொட்டறையும் is repeated twice.

4 Read துடவலு.

5 Read விளக்கினுக்கு.

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Text.

1. ஸ்வஸ்தி ஸ்ரீ [||*] திருவிடைக்கோ-
2. ட்டு மாதெவர்க்கு விரபா-
3. ண்டிய ஆன்குடி வெ-
4. ளான் விட்ட பூமி நாஞ்-
5. சிநாட்டு குண்பூர்க்காவில்
6. கட்டிமாஞ்ஞொடு நிலம்
7. பன்னிருகலம் நித்த தி-
8. ருவமிது நானாழி [||*]

Translation.

Hail! Prosperity! Vīrapāṇḍiya-Āṉkuḍivēḷāṉ gave land (having a sowing capacity) of twelve *kalam* (of seed) in Kaṭṭimāññōḍu in Kuṇbūrkāvu of Nāñji-nāḍu, to the (temple of) Mahādēva at Tiruviḍaikkōḍu, for a daily sacred offering of four *nāḻi* of rice.

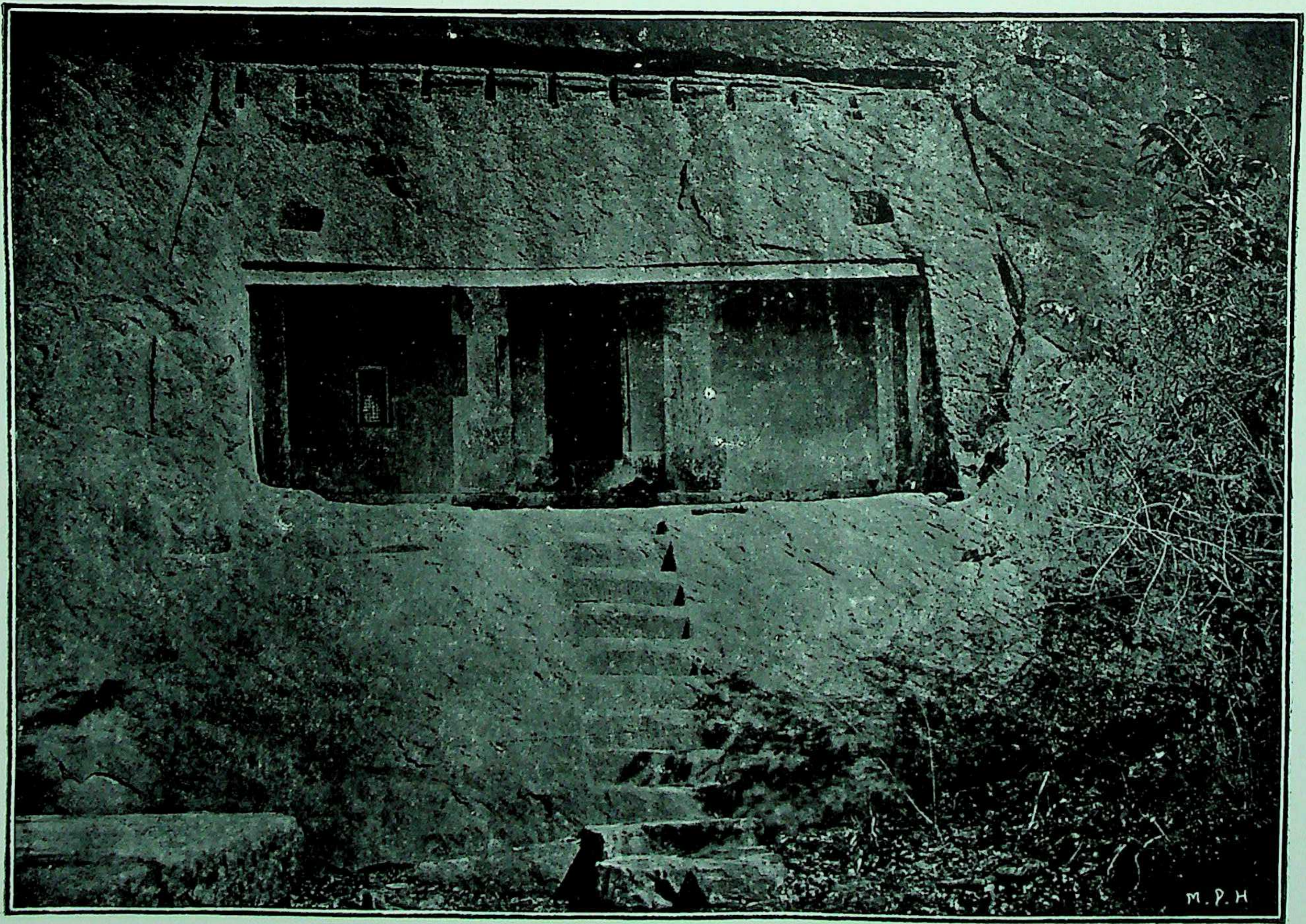
No. 54.—Inscription of the rock-cut cave at Tirunandikkarai.

Though Tirunandikkarai is a petty village in the Kalkuḷam Taluk of the Padmanabhapuram Division, it contains very early antiquities. It is situated at a distance of 11 miles from Kuḻittuṟai and is noted for its rock-cut temple dedicated to Śiva and a structural monument also of the same god.

The rock-cut temple is excavated on the southern slope of a hill which lies east-west, walling off the village on the north side. At the western extremity of this cave is a cell facing the east and containing a *Śiva-liṅga* fixed to an *āvaḍai*. In front of it is a hall measuring 18 feet in length and 8 feet 3 inches in width. The cell, which opens into the hall, is slightly raised and has a flight of three steps. The south side of the hall contains a verandah which is somewhat lower in level and measures 19 feet 3 inches in breadth. It has two free pillars in the centre and two half pillars at the ends. While the western pillar is at a distance of 5 feet from the west edge, the eastern pillar is 4 feet 9 inches from the other end, the distance between the two pillars being 4 feet 9 inches. Each of the pillars is divided into three parts; at the base, which is four-sided, it measures 1′ 11″ by 2′ 11″; in the middle, which is hexagonal, each face measures 10½′ by 2′ 2″. A modern brick wall, provided with a door and window, converts the hall, verandah and the cells at the western extremity, into a closed chamber.

There are four inscriptions in all in this rock-cut cave, one on each side of the entrance and one on each side of the free pillars. Of these, the epigraph at the west entrance has been edited already in Volume I, page 292. The other three records are published below.

To face page 200.



General View of the Rock-cut Shrine at Tirunandikkarai.

K. V. Subrahmanya Aiyer.

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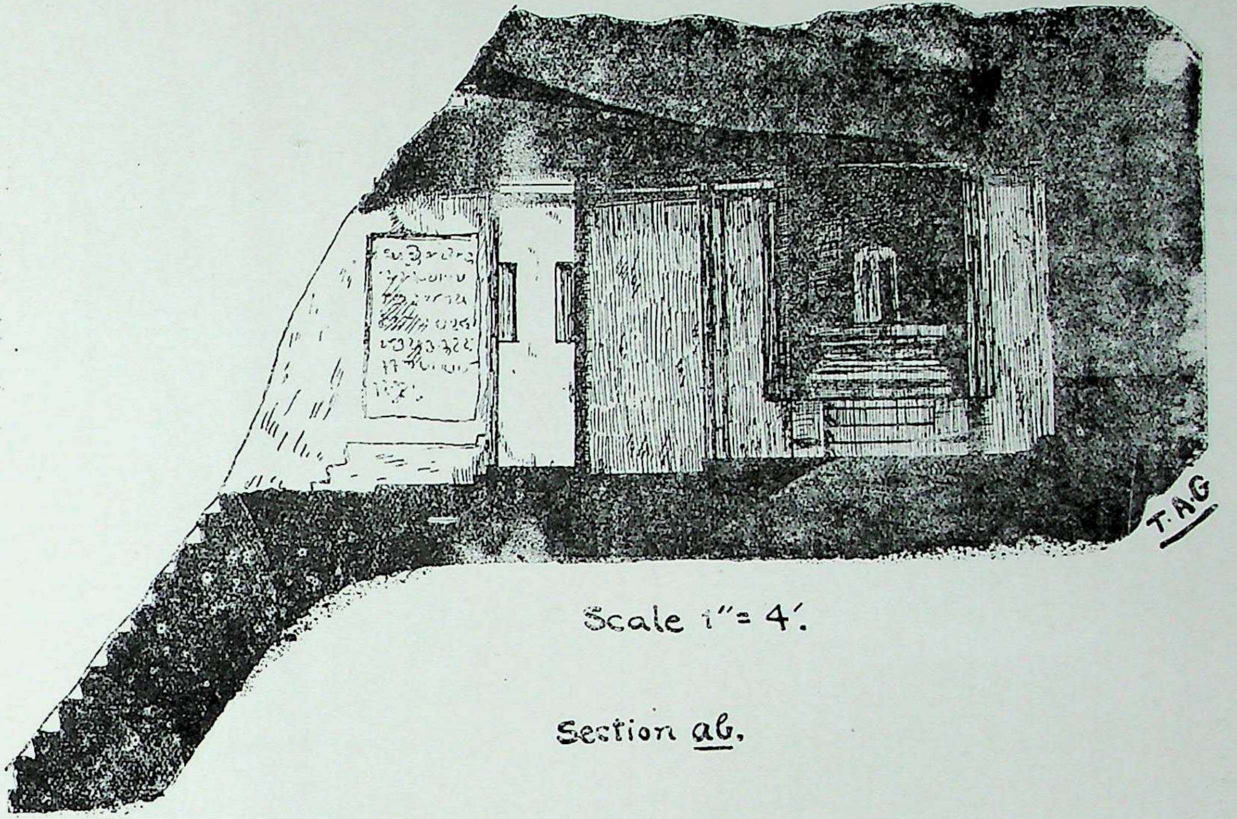
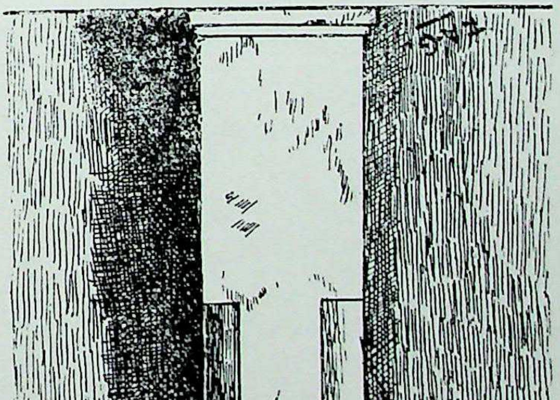


SECTIONAL ELEVATION OF THE ROCK-CUT SHRINE AT TIRUNANDIKKARAI



PILLAR IN THE ROCK-CUT SHRINE AT TIRUNANDIKKARAI.

K. V. Subrahmanya Aiyer.

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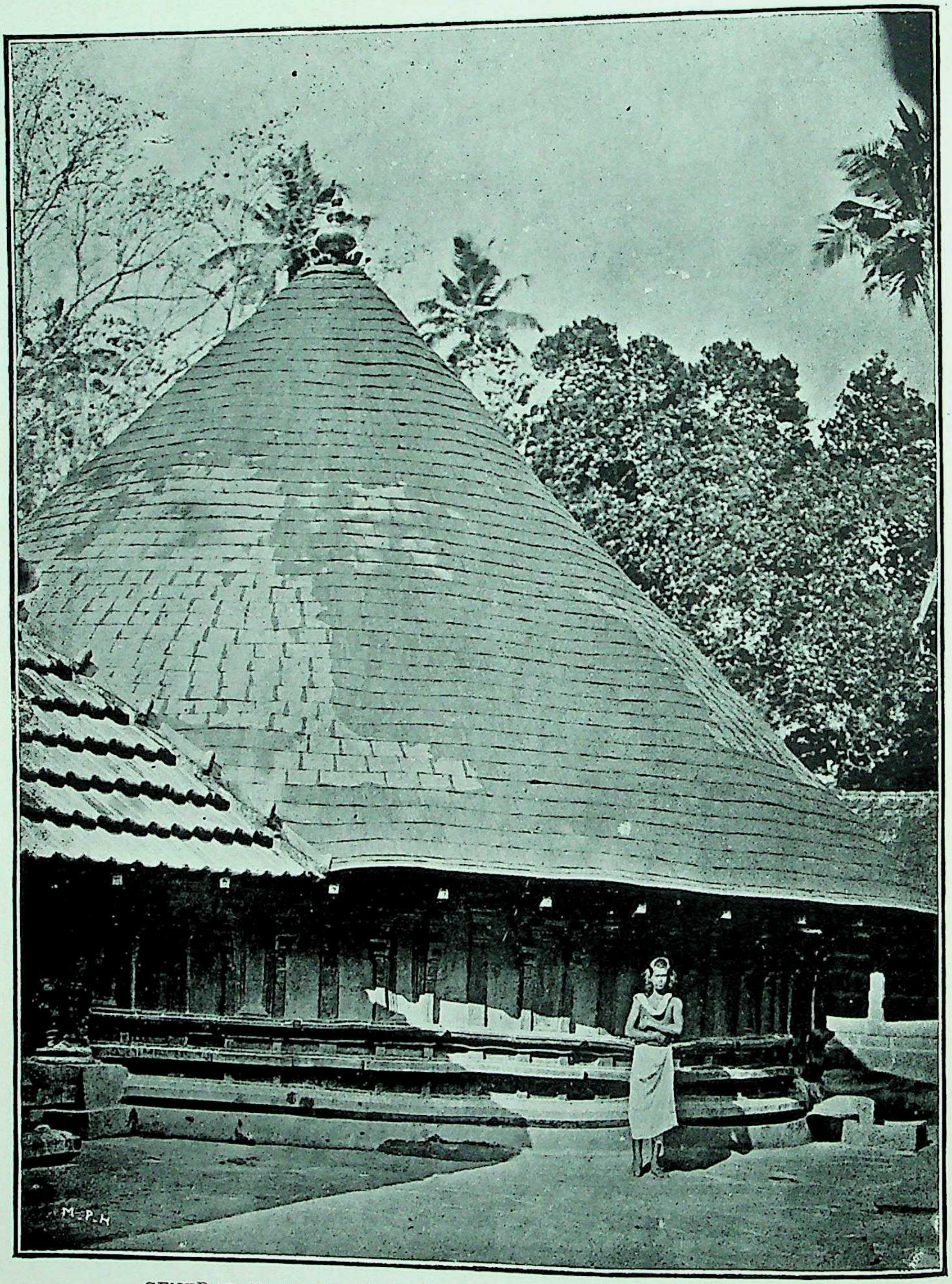
To face page 201.



GENERAL VIEW OF THE SIVA TEMPLE AT TIRUNANDIKKARAI.

K. V. Subrahmanya Aiyer.

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The structural monument, i. e. the Śiva temple, which is located not many yards to the south of the hill with the cave already noticed, seems to be considerably old, but renewed sometime ago when most of its early inscriptions appear to have vanished. The situation of this temple on the south bank of the Nandi river, almost fully occupying the space between the hill on the one side and the river on the other, with a fine grove of trees stretching to the east and a fresh water tank on the west, besides its solitary nature, adds much to its grandeur. The central shrine is round and adorned with a top belt of Bhūta-gaṇas. There are *dvārapālas* at either entrance and a small shrine of Gaṇēśa at the left side. The temple faces the east, has a detached *maṇḍapa* in front, a spaceous courtyard and a *śuṟṟambalam*. The front *maṇḍapa* has a hollow in its centre within which the Nandi is kept. The ceiling of this *maṇḍapa* is divided into 25 equal square compartments. While the outer 16 squares bear wood carvings of lotus flowers, the central 9 compartments are fitted with wooden images of the Dikpālas and Brahmā. The beams forming the edge of the ceiling contains bead and floral ornamentation, tastefully carved in the same material. The circular wall of the central shrine encloses within it a rectangular sanctum provided with a passage for circumambulation. The images of the *dvārapālas* are not very old. They appear to have been put in at the time of the renovation. A covered passage on the south side of the central shrine leads to the kitchen apartments of the temple.

The oldest stone images at Tirunandikkarai are those of Śiva, Vārāhī and Vaishṇavī, which were unearthed some years ago and kept under the two *aśvattha* trees in front of the temple.

The general view of the rock-cut cave and the temple, the pillars in the cave, as well as the sectional elevation and plan, are given on plates facing pages 200—1.

The subjoined inscription is engraved on a pillar of the rock-cut cave at Tirunandikkarai in the Kalkuḷam Taluk of Padmanabhapuram Division, Travancore State. It is in the Vaṭṭeḻuttu alphabet and the Tamiḻ language. The date of the inscription is the year of destruction of the ships at Talaikkuḷam. It has not yet been ascertained when this event occurred; Nor is it known who the aggressor was. But to judge from the characters, the record may be assigned to the latter half of the 8th century A. D. The sharp angular bents of *e* and *pa* (line 10), the almost horizontal bottom stroke of *ṟa* (*ll.* 7 and 11) and the downward *u* stroke of *ṉu* (*l.* 9) clearly point to an early date. It is to be noted that in the inscription of the Chōḷa king Rājarāja I found in the same place (see plate facing p. 291 of the *Travancore Archæological Series*), *ka* and its combined consonants are shaped with a loop at the bottom: all the other letters are also similarly highly developed, thus leaving no doubt that the subjoined inscription is very much older. The latter resembles to a great extent the Tirupparaṅkuṉṟam epigraph of Māṟañjaḍaiyaṉ.

The object of the inscription is to register a gift of land by the great men of the assembly of Tirunandikkarai, to Nambi-Gaṇapati, for midnight offerings. The assembly met together at Kurundambākkam and the gift-land was constituted into a new village termed Nandimaṅgalam.

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Other proper names that occur in the inscription, besides the ones noted already, are Mudukōṉūr, Pākkamaṅgalam and the Nandi river.

Talaikkuḷam is one of the Pakuthies of the Eraniel Taluk. The Tirunandikkarai inscription of the Chōḷa king Rājarāja I (A. D. 1003), whose text is given on p. 292 of Vol. I, records the gift of the village of Muṭṭam, with its name altered into Mummuḍiśōḷanallūr, to the temple of Tirunandikkarai-Mahādēva and refers to the bathing of the god in the river on the day of Śatabhishaj in the month of Aippaśi.[1] In another inscription, a general of the Chōḷa prince Rājāditya is mentioned in the following words[2]:—

Rājādichchadēvar perumbaḍai-nāyakar Malai-nāṭṭu Nandikkarai-Puttūr Veḷḷaṅkumaraṉ.[3]

The Chōḷa general Veḷḷaṅkumaraṉ was a native of Puttūr which was a village in Malai-nāḍu on the bank of the river Nandī.[4] Just as in 'Ariśiṟkarai-Puttūr' (a place celebrated in the Dēvāram hymns, wherein it is said in clear and unmistakable terms that the place was situated on the bank of the river Ariśil), Nandikkarai-Puttūr, of which Veḷḷaṅkumaraṉ was a native, must be taken to denote 'Puttūr on the bank of the river Nandi'. That Nandi, like the Ariśil, was a river is made clear in the description of the boundary of the land granted, where occurs the phrase "*Nandiy-āṟṟukku-vaḍakku*" "*i. e.* to the north of the river Nandi." I am informed that at present there is a village called Puttūr on the Nandi river not very far from Tirupparappu. With this, the native village of the Chōḷa general Veḷḷaṅkumaraṉ has to be identified. Nandimaṅgalam still retains its name unchanged as does Tirunandikkarai. The former is at a distance of 2½ miles from the latter and is on the east bank of the Kōdaiyāṟu river. Mudukōṉūr mentioned in this epigraph, as forming the northern boundary, is now called by the slightly altered name Mudukannūr and lies to the north of the hill with the rock-cut cave. It is at this place that the Nandi river, which takes its rise on the north-east slopes of the Mukaḻiyaḍi hill and flows westwards past the Śiva temple and the cave, joins the Kōdaiyāṟu. Pākkamaṅgalam is the only place that is now no longer in existence.

Text.

1. ஸ்வஸ்தி ஸ்ரீ [||*] திருநந்திக்க[ரை]
2. பெருமக்களுந் த[ளியா]ள்வானு-
3. ங் குருந்தம்பா[க்க]த்து கூடி-
4. [த]லைக்குளத்துக் கலம-
5. ற்றயாண்டு [ஸ்ரீ] நந்திம-
6. ங்கலமென்று [பெ][ரு*]ம்ஞ்[5]
7. செய்து நம்பி கணபதி-

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1 *Travancore Archæological Series* Vol. I. p. 292.

2 Director-General's Annual for 1915, p. 180.

3 This general built of stone the Śiva temple at Mauligrāmam *i. e.* the modern Grāmam in the Tirukoilur Taluk of the South Arcot District.

4 The late Mr. Gopinatha Rao was of opinion that Nandikkarai-Puttūr should not be taken as Puttūr on the bank of the river Nandi. (see. p. 291, Vol. I. of *Travancore Archaeological Series*).

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8. க்கு குடுத்தொ மிதுக்கு
9. எல்லை யாற்றுக்கு கிழ[க்*]கு முதுகொனூர்[க்*]கு
10. தெற்கு பாக்கமங்கலத்து[க்*]கு மெ[ற்*]கு
11. நந்தியாற்று[க்*]கு வட[க்*]கு இவெல்லை
12. [ச்கு ளகப்பட்டது]
13. அர்த்தயாமத்
14. திருவமி[ர்*]து

Translation.

Hail! Prosperity! The greatmen of Tirunandikkarai and the manager of the temple (taḷiyāḷvaṉ), met together at Kurundambākkam in the year when the ships at Talaikkuḷam were destroyed, conferred the name of Śrī-Nandimangalam (on a certain piece of land) and gave (it) to Nambi Gaṇapati. The boundaries of this are to the east of the river, to the south of Mudukōṇūr, to the west of Pākkamaṅgalam and to the north of the Nandi river. (The lands) lying within these boundaries (are assigned) for midnight sacred offerings.

No. 55.— Inscription in the rock-cut cave at Tirunandikkarai.

This inscription is engraved on a pillar of the rock-cut cave at Tirunandikkarai in the Kalkuḷam Taluk. It is in the Vaṭṭeḻuttu alphabet and the Tamiḻ language. The date of the inscription is not given; but to judge from the characters both of the Vaṭṭeḻuttu and the Grantha letters, it may be said that it belongs to the latter half of the 8th or the first part of the 9th century A. D. The only Grantha letters used in the inscription are *svasti śrī* (lines 1 and) and *Bhaṭṭāra* (line 2). The shape of the Vaṭṭeḻuttu letters is quite similar to No. 54.

The object of the inscription is not clearly expressed and is not free from doubt. It may be tentatively assumed that it registers gifts of lands made by Nārāyaṇaṉ Śivākaraṉ, a native of Mangalachchēri, to the shrine of Tiruvallavāḻ-Bhaṭāra and to the temple of Tirunandikkarai-Bhaṭāra, for worship, for wages to drummers, and temple servants, and for *bali* offerings, lamp etc.

Mangalachchēri occurs in line 369 of the Tiruvalla plates.

The proper names of places mentioned in this record are:—

Pālaikkōḍu in Kavaiyelmaṅṅa-Maṇṇūr.
Vāḻaikkōḍu and Śūḻikkuṇḍaṟai
Iḍavēli-Eṟumaṇai
Muṭṭukōḍu
Paḍamparai in Pilaiyūr
Kāraikkōḍu in Alaimaṉṟam
Aruvukkarai
Nelvēli
Veṭṭiyūr-maruttai
Perunīr-Neḍuṅgeṅpākkamaṅgalam
Perumaṉ-Iṟṟachchai

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Tuvvakkāḍu
Mēṟkinkarai of Muṭṭam
Tenkarai of Iḍai-Araṅgam
Perinūr
Īyāṉamaṅgalam
Mēṟkōḍu
Kōmūr

Of the places mentioned above, Vāḻaikkōḍu may be identified with Vāḻōḍu in Tiruvidāṅkōḍ-Pakuthy, Kāraikkōḍu with a village of that name in Talaikkuḷam and Aramanai Pakuthies. Aruvikkarai is a village in the Kalkuḷam Taluk; and Nelvēli belongs to Naṭṭālam Pakuthy. Mēkkōḍu is a village in the Kalkuḷam Taluk and Muṭṭam is near Talaikkuḷam in the Eraniel Taluk.

Text.

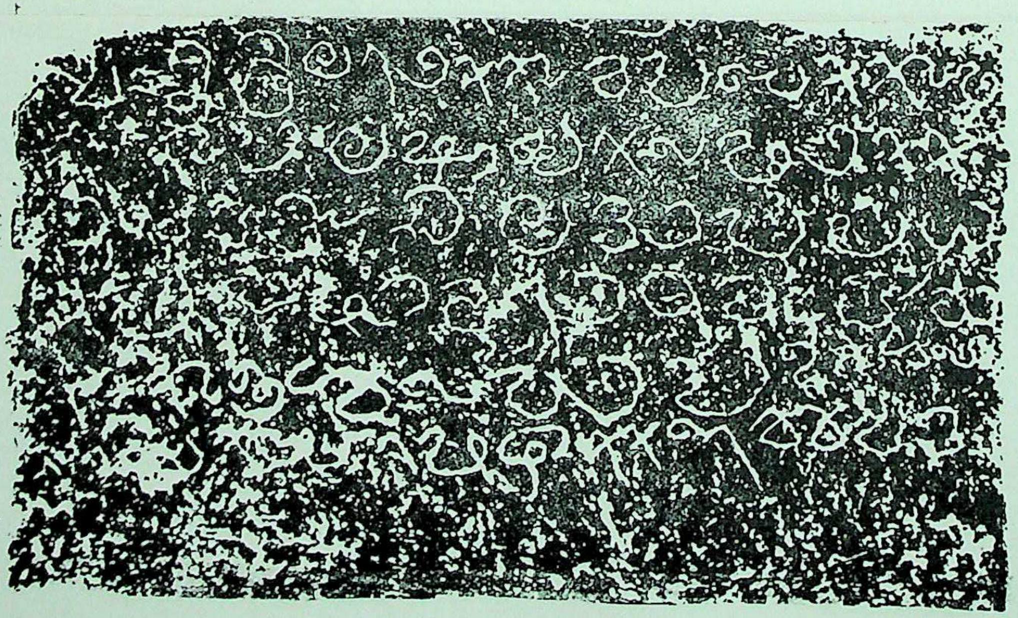
1. [ஸ்வஸ்தி ஸ்ரீ] [।।*] திருநந்திக்கரை திருவல்ல-
2. [வாழ்] ஊடாரகர்க்கு மங்கலச்செரி நாராயணஞ்
3. சிவாகர[ன் அமைச்]ச பூமி [திருநந்திக்க]-
4. ரை [படார]ர் குடுத்த பூமி[।*] [கவ]யெல்ம-
5. [ங்க மண்ணூ]ர்ப் பாலெகொ டிருகலம்[।*] வாழைக்கொட்-
6. டு பெரறையுந் துடவலும் சூழிக்குண்ட-
7. றைக் கலம் பாடு[।*] மிடவெலி எரும[னே]யான
8. [1]கலம்பாட்டி லுருவும் மற்றுள்ளது-
9. ம்[।*] முட்டுகொட்டுகுளத்தின்கிழ் கலம் பி-
10. [லெ]யூர் படம்பறை யலெமன்றத்து காற-
11. கொட்டு புதுச்செ கலனெ தூணி [।*] அறுவுக்க-
12. [ரை வயலுங்] கரையும் துவ்வக்காட்டாரமாச்செயூ
13. வியாலிக் கு[ள]வறை மா-
14. வறை துடவல் [வெ]ட்டி யூ-
15. [ர்]மரு[த்]தை நெல்வெலி ப-
16. றம்பு பெருநிர் நெடு-
17. ங்கண்பாக்கம ங கல-
18. ம் வயலும் கரையும்
19. பெருமண் ணிற்றிச் செ-
20. யிருகலம்[।*] முட்டத்து-
21. மெற்கின் கரை [யிடை அர]
22. ங்கம் தென்கரையும் பெறி-
13. னூர் பந்நிருகலம் தெ-
24. ன்கரையு [।*] மியானமங்க-
25. ல மிருகலம்[2] [।*] மெற்கொ-
26. ட்டு வரையறை கொமூ-
27. ரொன்பதின் கலம் [।।*]
28. இந்நிலத்திற் சா-
29. ந்திப்புற[1] நாற்-

1 ட் looks like டு.

2 ல is corrected from ம.

3 Read சாந்திப்புறம்.

No. 55. - PILLAR INSCRIPTION IN THE ROCK-CUT SHRINE AT TIRUNANDIKKARAI.



Scale: One-fourth.

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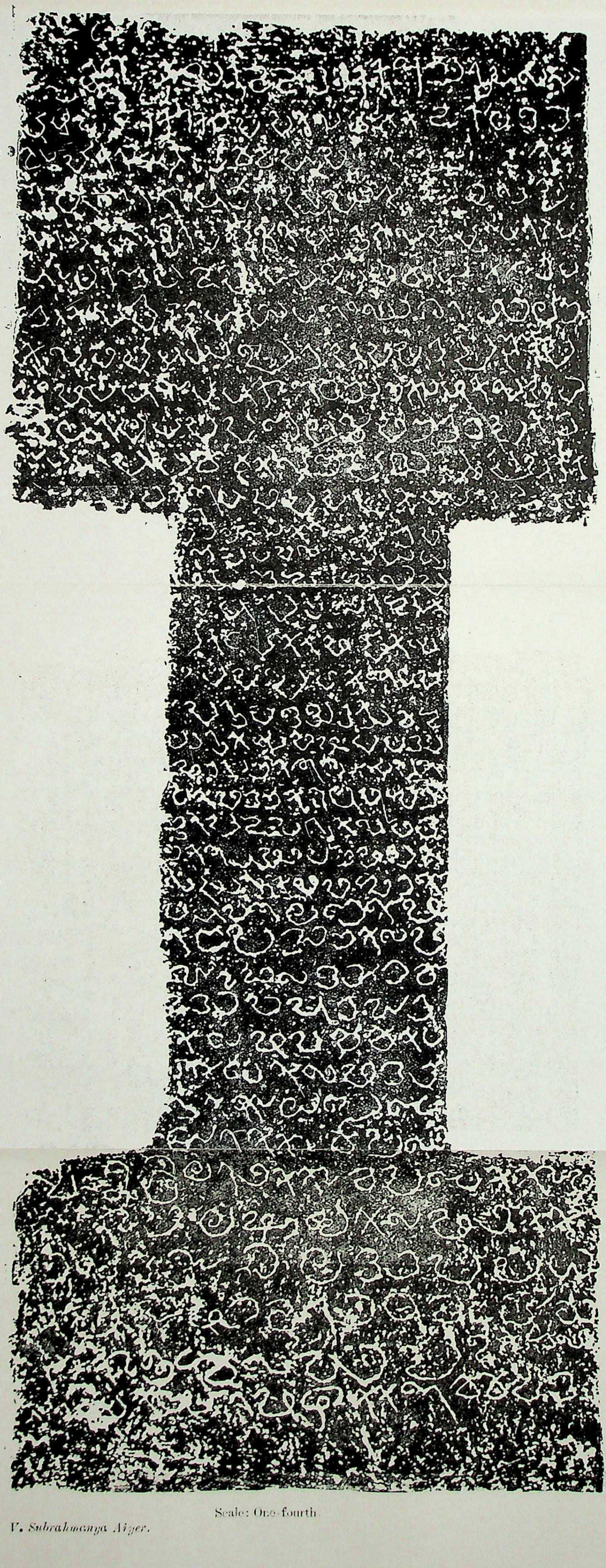
No. 55. - PILLAR INSCRIPTION IN THE ROCK-CUT SHRINE AT TIRUNANDIKKARAI.



Scale: One-fourth.

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30. கல முவச்சகட்-
31. கைங்கலம் தி-
32. ருக்கொயிலுடை-
33. யார்க்கும் பலி-
34. ஸ்வஸ்தி ஸ்ரீ[1] யரிக்குந் துடைக்கும-
35. [வர்க்]குமாய் ஐங்கல[2] மிக்க-
36. நிலத்தா ணியதிப்படி
37. அறுநாழி யரியு[3] நந்தாவி-
38. ளக்குஞ் செல்வித்து [||*] இச்செல-
39. [வு விலக்கு]வார் முழிக்கள [க*]ச்ச . .
40. . .[4]

Translation.

Hail! Prosperity! The lands assigned at Tirunandikkarai to (the temple of) Tiruvallavāḻ-Bhaṭārar,[5] by Nārāyaṇaṉ Śivākaraṉ of Maṅgalachchēri and those to the Bhaṭāra of Tirunandikkarai are:—

Pālaikkōḍu in Kavayelmaṅṅa-Maṇṇūr, (with the sowing capacity of) given two *kalam* (of seed);

Pēraṟai and *tuḍaval* (lands) in Vāḻaikkōḍu and Śūḻikkuṇḍaṟai, (with the sowing capacity of) (one) *kalam* (of seed);

uṟā and other (lands) in Iḍavēli-Erumaṇai (with the sowing capacity of) (one) *kalam* (of seed);

(land with the sowing capacity of) *kalam* (of seed) to the east[6] of the tank at Muṭṭukōḍu; Paḍambaṟai in Pilaiyūr and Puduchchai in Kāraikkōḍu of Alaimaṉṟam, (together having the sowing capacity of) (one) *kalam* and (one) *tūṇi* (of seed);

the *vayal* and *karai* (lands) of Aṟuvukkarai and the field (measuring) half a *mā* in Tuvvakkāḍu;

the *kuḷavarai*, *māvarai* and *tuḍaval* of Viyāli; the land called Veṭṭiyūr-Maruttai;

the *paṟambu* (lands) of Nelvēli;

the *vayal* and *karai* (lands) of Perunīr-Neḍuṅgaṇpākkamaṅgalam; Īṟṟachchai in Perumaṉ (having the sowing capacity of) two *kalam* (of seed);

Meṟkiṉkarai of Muṭṭam, Teṉkarai of Iḍai-Araṅgam and Perinūr (together having the sowing capacity of) twelve *kalam* (of seed);

Teṉkarai and Īyānamaṅgalam (with the sowing capacity of) two *kalam* (of seed); and

Varaiyarai in Mēṟkōḍu and Kōmūr (with the sowing capacity of) nine *kalam* (of seed).

1 Cancel the syllables ஸ்வஸ்தி ஸ்ரீ. From here, the writing is in different hand. Hence the insertion of these syllables.
2 Read கலம்.
3 Read யரியும்.
4 The few syllables at the end are not intelligible to me. We would expect த்துப் படுவார்.
5 There must have been set up an image of the god of Tiruvallavāḻ in this temple.
6 *Kuḷattiṉkīḻ* might also be rendered 'under or fed by the tank.'

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From these lands, four *kalam* were set apart for worship (*śāntippuṟam*), five *kalam* for drummers, and five *kalam* for those who are in charge of the sacred temple, for the rice (required) for *bali* offerings, and for those who clean.

From the rest of the lands, six *nāḻi* of rice shall be given daily and (one) perpetual lamp maintained. Those who obstruct these expenses [shall be subject to] the punishment of (the assembly of) Mūḻikkaḷam.

No. 56.—Inscription in the rock-cut cave at Tirunandikkarai.

The subjoined inscription, in Vaṭṭeḻuttu characters and the Tamiḻ language, is engraved at the right cf entrance into the cave at Tirunandikkarai in the Kalkkuḷam Taluk of the Padmanābhapuram Division. It registers a gift of nine buffaloes for maintaining one sacred lamp in the temple of Tirunandikkarai-Bhaṭāra. The donor was the chief Śittakuṭṭi-Ambi *alias* Aññūṟṟuva-Muttaraiyaṉ of Vēykōṭṭumalai in Nāñji-nāḍu. The date of the record is given as the year in which the ships at Kaṟaikkaṇḍīśvaram were destroyed. It is not known when this event took place. Kaṟaikkaṇḍīśvaram is a village near Kaḍigaipaṭṭinam in the Eraniel Taluk. To judge from the characters, the record cannot be earlier than the 12th century A. D.

Text.

1. ஸ்வஸ்தி ஸ்ரீ [॥*] கறைக்கண்-
2. ட ஈஶ்வரத்துக் கலம-
3. ற்ற யாண்டு திருநந்தி-
4. க்கரை ஹட்டாரகர்க்கு
5. நாஞ்சிநாட்டு வெய்கொ-
6. ட்டு மலையுடைய
7. சித்தகுட்டி அ-
8. ம்பியாயின அஞ்ஞூ-
9. ற்றுவ முத்தரையன்
10. நிசதம் உரிய் நெய்
11. எரிவதாக வைச்ச திரு-
12. நந்தாவிளக்கு ஒன்று-
13. க்கு வைச்ச சாவா மூவா எ-
14. ருமை ஒன்பது இவை பெ-
15. ருமக்களுக்குச் சமைஞ்[ச]
16. இடையன் . . . மங்கல-
17. வன் பவித்[தி]ரன்

Translation.

Hail! Prosperity! In the year when the ships at Kaṟaikkaṇḍīśvaram were destroyed, Śittakuṭṭi-Ambi *alias* Aññuṟṟuva-Muttaraiyaṉ of Vēykōṭṭumalai in Nāñji-nāḍu gave, for being burnt daily with (one) *uri* of ghee, one sacred lamp and nine buffaloes which neither die nor grow old. These (were left in charge of) the shepherd Pavittiraṉ of . . . . maṅgalam, appointed by the great men.

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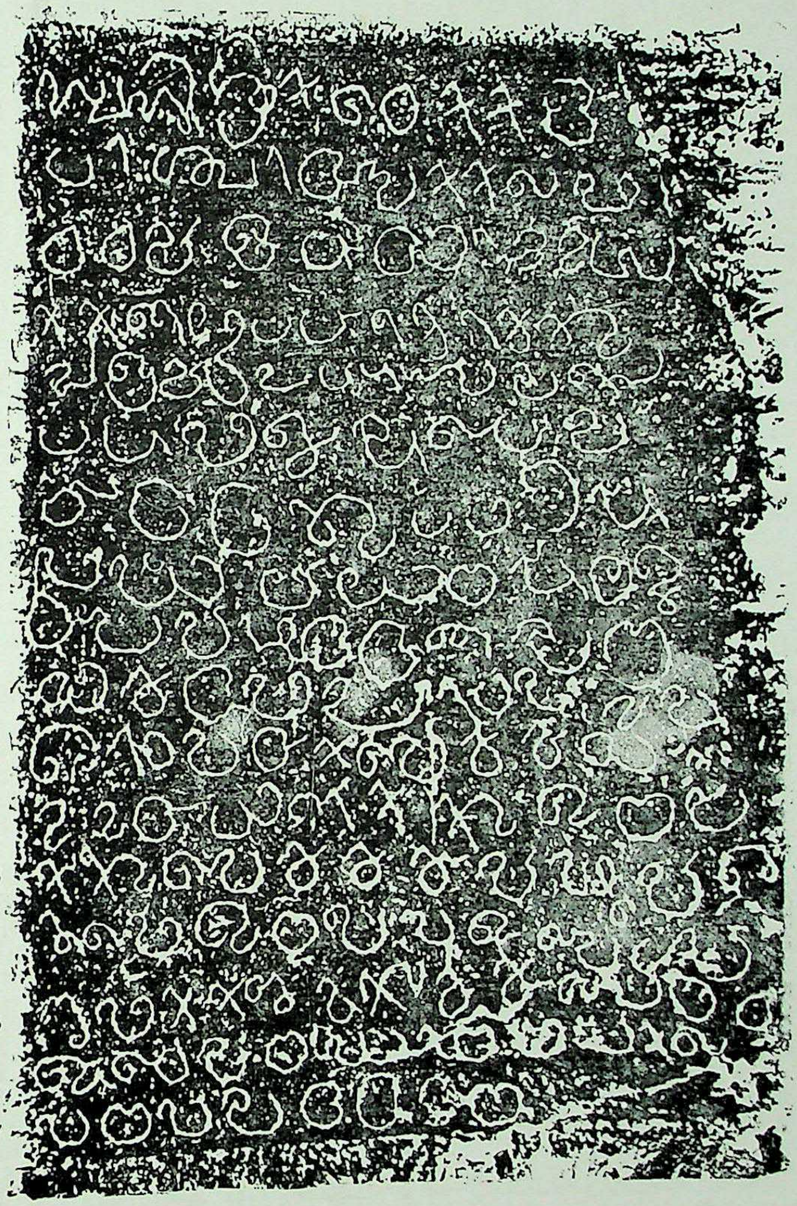
No. 56. ROCK INSCRIPTION OF TIRUNANDIKKARAI.



K. V. Subrahmanya Aiyer. Scale: One-seventh.

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No. 57.—Minchirai-matam plates.

This inscription in Vaṭṭeḻuttu is engraved on two broken copper-plates which belong to the Miñchirai-maṭha. First plate measures 1′ 6⅛″ × 2½″ while the second measures 1′ 5¼″ + 2½″. There is a ring hole bored 4⅛″ inside from the margin. The engraving has been neatly done. The inscription consists of two parts, of which the first gives details of an income of 67 *achchu* set apart for feeding persons on *dvādaśi* days of the 12 months of the year. Provision is made only for 17 *dvādaśis*. This portion is said to have been engraved on copper-plate in the month of Tulā of the year in which Jupiter was in Kumbha. The details given are insufficient for calculation. The second part registers gifts made for feeding on other occasions, such as Tiruvōṇam, Pūrṇimā, Ayana-Saṅkrānti, *pratipat* and birth or anniversary days of some of the persons.

The age of the inscription may be roughly estimated, on purely palæographical grounds to be the beginning of the 13th century A. D.

Śirāttam occurring in this inscription has been taken as a variant of *śrāddha*, on the ground that provision is made for feeding on birth days (*piṟandanāḷ*). *Piradipadam* stands for *pratipat*, *i. e. śu* or *ba*. 1. In the case of grants made for *śrāddha*, the names given in the record may be regarded as those of persons on whose behalf the donations were made.

The contents of the inscription may be conveniently given in the form of a list as under:—

Month.	Days of feeding.	Names of persons or places.	Money granted.
Kanni	śu. 12	Tirivikkiraman Veḍima .. n of Ālaippuram	4 achchu
Do.	ba. 12	Valampuri-Bhaṭṭar	3 Do.
Tulā	śu. 12	Do. of Poḍikaṇṇam	4 Do.
Vṛiśchika	ba. 12	Amma of Polikaḍam	4 Do.
Dhanus	Do.	Kuḷataṟa	4 Do.
Do.	śu. 12	Kāḷayil	4 Do.
Makara	ba. 12	Kīḻchēri	4 Do.
Kumbha	Do.	Śeṇbagachēriyavaṇ	4 Do.
Do.	śu. 12	Kōvaṇ Śuvara-baṭṭadiyār	4 Do.
Mīna	ba. 12	Kaṇḍaṇ Nāraṇan of Vaṭṭam	4 Do.
Mēsha	śu. 12	Amma of Kaliṅgal	4 Do.
Ṛishabha	Do.	Do. of Ākkirānam	4 Do.
Do.	ba. 12	Madilkkal	4 Do.
Mithuna	Do.	Irumbaiyil	4 Do.
Kaṭaka	śu. 12	Amma of Kāviṇkal	4 Do.
Do.	ba. 12	Nīlakaṇḍan of Iḍamana	4 Do.
Siṁha	Do.	Amma of Vaṭṭam	4 Do.
		Total......	67 achc

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Month.	Occasion of feeding.	Name of person or place.	Money granted.
Tulā	Tiruvōṇam	Neydalpara	4 achchu
Vṛiśchika	Paurṇimā	Bhaṭṭar of Kīḻkuṉṟam	5 Do.
Dhanus	Do.	Amma of Punnamaṇ	4 Do.
Makara	Do.	Amma of Pālam	4 Do.
Kumbha	Do.	The *paruḍaiyār* of Kuḷataṟa	4 Do.
Mīna	Do.	Teṅṅañchēri	2 Do.
Kaṭaka	Do.	Gaṅgādiraṇ of Ālaippuram	4 Do.

Dēvaṇ Tiruvikkiraman of Achchitta(Achyuta) maṅgalam gave 10 achchu.

The feeding days for this money are:—

Month.	Occasion of feeding.	No of persons to be fed.
Tulā	*ba. di. pratipat*	12
Mithuna	*ba. di.* 8	12
Kanni	*ba. di.* 10	3
Kumbha	*śu. di.* 12	3

Month.	Occasion.	Name of person or place.	Money granted.
Kanni	*ba. di.* 13	Gaṅgādiran of Ālaippuram	4 achchu (for *Śrāddha*)
Ṛishabha	*śu. di.* 3	Śaṅ . . ṇaṇ of Ūr	4 Do. (for *Śrāddha*)
Dhanus	Tiruvōṇam	Kuṉṟil	4 Do.
Kumbha	Do.	Śrī Kumān of Kallūr	4 Do.
Kaṭaka	Ayana-Saṅkrānti	Muḍakkatti	4 Do.
Mīna	Tiruvōṇam	Gaṅgādiran Kaḍamman	4 Do.
Makara	Ayana-Saṅkrānti	Amma of Kuṇḍam	4 Do.
Do.	Do.	Amma of Mayākkal	1 Do.

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Month.	Occasion.	Name of person or place.	Money granted.
Siṁha	*ba, di.* 3	Kāḷavil	4 achchu
Mīna	*ba. di.* 6	Tekkaṇakadēvan of Madilkkal	2 Do.
Vṛiśchika	*Paurṇimā*	Do.	1 Do.
Mīna	*śu. di.* 3	Kitta . . . . . lam of Mēlpuṟakkāḍu	4 Do.
Kumbha	Kārttikai	Gaṅgādiran of Poṭṭakaṇṇam	4 Do.
Siṁha	*ba. di.* 8	Kōḍagārappaḷḷi	2½ Do.(*Śrāddha*)
Mithuna	Bharaṇī	Kūḍagārappaḷḷi	2 Do. (to feed three persons)
Kaṭaka	Rēvatī		(to feed three per-
Vṛiśchika	. . . .	Amma of Kuṉṟiṉmēl	24 Do. sons)

Note:—

For each person one *nāḻi* of butter-milk and one slice of cocoanut were ordered (to be given).

Minchirai Matha Plates.

1 ஹரி ஸ்வஸ்தி ஸ்ரீ [||*] கன்னி ஞாயிற்று பூரபக்ஷத்து[1] தூவாதெசி[2] [3]ஆலெபுற த்து த்ரிவிக்கிரமந் [வெடிம.[4] ன்[5] அச்சு நாலு [||*] கன்னி ஞாயிற் றமரபக்ஷத்து துவாதெசி வலம்புரி பட்டர் அச்சு மூன்று[6]

2 துலா ஞாயிற்று பூரபக்ஷத்து துவாதெசி பொடிகண்ணத்தில் . . . [அ ச்சு நா]லு விரிச்சிகஞாயிற் றமரபக்ஷத்தில் துவாதெசி பொலி[க]ட த்தி லம்ம அச்சு நாலு[7]

3 தனு ஞாயிற்று அமரபக்ஷத்து தூதெசி[8] குளதற அச்சு நாலு || தனு [ஞ]ாயிற்று பூபக்ஷத்தில்[9] தூதெசி[10] காள[யி]ல் அச்சு நாலு || மகரஞாயிற் றபரபக்கத்தில் தூதெசி[10]

4 கிழசெரி அச்சு நாலு || கும்ப ஞாயிற் றமரபக்க[த்*]தில் தூதெசி[10] செ ண்பகசெரி[ய]வன் அச்சு நாலு || கும்ப ஞாயிற்ற பூரபக்கத்தில் தூ தெசி[10] கொவஞ்சுவர பட்டதியாரச்சு நாலு ||

1 Here and in other instances, read பூர்வ for. பூர.
2 வா is entered slightly below the line. It seems to have been inserted later. Read துவாதசி.
3 The லெ looks like ணி.
4 The plate is broken into two pieces after ம.
5 A small bit at the top of the plate is here lost.
6 The length of மூ is clearly indicated. There is a punctuation mark at the end.
7 There is a punctuation mark here.
8 Read துவாதெசி.
9 Read பூர்வபக்ஷத்தில்.
10 Read துவாதெசி.

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5 மின ஞாயிற்று [1]ற்றமரபக்க[த்]தில் துவாதெசி வட்டத்தில் கண்ட நாரா
ணன் அச்சு நாலு ‖ மெட ஞாயிற்று பூரபொக்கத்தில்[2] துவாதெசி
க்கலின்க லம்ம அச்சு நாலு ‖

6 இடப ஞாயிற்று பூர்வபக்க[த்*]தில் துவாதெசி ஆக்கிரானத்தி லம்ம அ
ச்சு நாலு ‖ இடப ஞாயிற் றமரபக்கத்தில் துவாதெசி மதில்க்க லச்ச
நாலு ‖

7 மிதின ஞாயிற்று அமரபக்கத்தில் துவாதெசி இரும்பயி லச்சு நாலு ‖
கர்கடக ஞாயிற்று பூரபொக்கத்தில்[2] துவாதெசி காவின்க லம்ம அச்சு
நாலு ‖

8 கர்கடக ஞாயிற் றபரபக்கத்தில் துவாதெசி இடமன நிலகண்ட னச்சு
நாலு ‖ சிங்ங ஞாயிற் றபரபக்க[த்*]தில் துவாதெசிவட்டத்தி லம்ம
அச்சு நாலு ‖

First plate: Second side.

9 கும்ப வியாழம் துலா ஞாயிற்று இச்செப்பெடு வெட்டி[3]

10 ஆக அச்சு எம்பெருமான் பக்கல் சென்றநு[4] அறுபத்தெழு ‖ துலா ஞா
யிற்று திருவோணம் நெய்தல்பற யச்சு நாலு ‖ விரிச்[சி]க ஞாயிற்று
வொ[ர்*]ண்ணமாதி கிழ்குன்றத்து

11 பட்டர் அச்சு அஞ்சு ‖ தனு ஞாயிற்று வெளண்ணாதி புன்னம ணம்ம அ
ச்சு நாலு ‖ மகர ஞாயிற்று வெளண்ணாதி பாலத்தின் [ன]ம்ம அச்சு
நாலு ‖ கும்ப ஞாயிற்று வெளண்ணாதி கு-

12 ளத்[த]ற பருடையா ரச்சு நாலு ‖ மின ஞாயிற்று வெளண்ணாதி தெங்ங
ஞ்செரி அச்சிரண்டு ‖ கர்க்கடக ஞாயிற்று வெளண்ணாதி அலைபுறத்து
கெங்ஙாதிரனரனச்சு[5] நாலு ‖

13 அச்சித்தமங்ஙலத்து தெவந்திருவிக்கிரமன் கல்ப்பிச்ச அச்சு பத்து பத்த
ச்சினு மூட்டுந் நாள் துலா ஞாயிற்று அ-

14 பரபக்ஷத்து பிறக்கின்ற பிரதிபத்தத்தின்னுள் பந்திரண்டினை ஊட்டுவூ[6] மிது
ந ஞாயிற்று அபரபக்கத்து அட்டமி நாள் பந்திரண்டினை

15 ஊட்டுவூ[6] கன்னி ஞாயிற்று அபரபக்கத்து தெசமி நாள் மூவர் ஊட்டுவூ[6]
கும்ப ஞாயிற்று பூர்வ பக்கத்து துவாதெசி நாள் மூவர்

16 ஊட்டுவூ[6] ‖ கன்னி ஞாயிற்று அபரபக்கத்தில் திரயொதெசி ஆலைபுற
த்து கெங்ஙாதிரன் சிராத்த மச்சு நாலு ‖

Second plate: first side.

17 இடபஞாயிற்று பூர்வபக்கத் திருதிய சிராத்தம் மூரில் சங் . . ண னச்சு
நாலு ‖ தனு ஞாயிற்று திருவோணம் குன்றில் அச்சு நாலு ‖

1 Replace ற்ற by அ.

2 Read பூர்வபக்ஷத்தில்.

3 This line should be taken to the end of the plate.

4 Read சென்றது.

5 The syllables ரன are repeated twice.

6 Read ஊட்டவும் or ஊட்டுவதற்கும்.

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18 கும்ப ஞாயிற்று திருவொணம் கல்லூர் சிரிகுமா னச்சு [நாலு*] கர்கடக
ஞாயிற் றயன சங்கிராந்தி முடக்கத்தி அச்சு நாலு ||

19 மீன ஞாயிற்று திருவொணம் கங்காதிரன் கடம்மன் . . .[1] [நாலு] ||
மகர ஞாயிற் றயனசங்கிராந்தி குண்டத்திலம்ம அச்சு நாலு ||

20 மகர ஞாயிற்று அயன சங்கிராந்தி மயாக்க லம்ம அச்சொ[2] . . சிங்ங
ஞாயிற்று அபரபக்கத்து திருதிய காளயில் சிராத்த மச்சு நாலு ||

21 மீனஞாயிற் றபரபக்க[த்*]தில் சட்டில் மதில்கல் தெக்கனகதெவன் அச்சி
ர . .[3] விரிச்சிக ஞாயிற்று வெளணாமாதி மதில்கல் தெக்கினகத்தெ
வன் அச்சொன்று ||

22 மீன ஞாயிற்று பூர்வபக்கத்தில் திருதிய மெல்புறக்காட்டுக் கித்த . . லம
ச்சு நாலு || பொட்டகண்ணத்தில் கெங்காதிரன் பிறந்த நாள் கும்ப
ஞாயி-

23 ற்று கார்த்திக அச்சு நாலு || சிங்ஙஞாயிற் றபரபக்கத்தி லட்ட . .[4]
கொடகாரப்பள்ளி சிராத்த மச்சு யிரண்டர[||*]

Second plate: second side.

24 கூடகாரபள்ளி மிதுன ஞாயிற்று பரணி நாளை சிராத்த[த்*]தின் [னி]ர
ண்டு [|*] மூவர் ஊட்டுவு [||] கர்கடக ஞாயிற் றிரவதி நாள் மூவர்
வானடுவு[5]

25 விரிச்சிக ஞாயிற் றாட்டுவான் குன்றின்மெ லம்ம வச்ச அச்சு இருபத்து
நாலு சென[த்*]தின்னு நாழி நாழி மொரு மொரொ மு-

26 றி தெங்ஙாயும் கல்பிச்சு[6] ||

No. 58.—Palaiyur plate of Kollam 918.

The subjoined inscription is engraved on a single copper-plate belonging to the Pālaiyūr church and it was obtained by the late Mr. Gopinatha Rao for taking impressions. I edit it from one set of facsimiles prepared by him. The plate measures $1' \, 4\frac{7}{8}''$ by $2\frac{1}{2}''$. The writing, which is in the Vaṭṭeḻuttu alphabet of the period to which the record belongs, commences on the first side, and after two lines, is continued on the back, where 7 lines are engraved and then finished on the first side. The last section, which contains 6 lines of writing is engraved in a direction opposite to that of the commencing lines. On the first side, just where the record begins, a Cross in double lines is also incised.

This inscription is dated in Kollam 918 and in the month of Mīna. The incising has been made very carelessly and consequently there are many mistakes. It registers the complete purchase, with libation of water, of a free hold property, by the Vicar of the Pālaiyūr church, from Rāmaṉ Paṅṅaṉ and his brothers of Achchāḻiyam, a hamlet of that village.

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1 The gap may be filled with the syllables அச்சு.
2 The missing letters are ன்று.
3 Here the missing letters are ண்டு.
4 Restore மியில்.
5 The symbols for வானடுவு are clear, though ஊட்டுவு would suit the occasion.
6 Read கல்ப்பிச்சு.

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The writer of the document and the witnesses to the transaction are Kēralan̲ Kaṇḍan̲ of Kōṅgāḍu, the residents of Talappaḷḷi and Chavulakkāḍ, the *mūttavar* (*i. e.* the elders) of Mammambi and the Kaimmāḷ of Kūttampaḷḷi.

Of the places mentioned in the inscription, Pālaiyūr is one of the aṁsams of the Ponnāni Taluk, Malabar district[1]. It is reported to contain one of the seven earliest churches erected in the district[2]. Kōṅgāḍ is 10½ miles north-west of Palghat.[3] Talappaḷḷi is also in the Ponnāni Taluk.[4] Chavulakkāḍ may be identified with the modern Chāvakkāḍ, 15 miles south-east of Ponnāni.—

In another document belonging to the same church, Iriññapuram figures[6] and this place is also a village in the Ponnani Taluk.[7] I am not able to trace where Mammambi and Kūttampaḷḷi are situated.

Kammaḷ is another form of the word Kaimmaḷ which in Malabar is used as a title of nobility.[8] It occurs in an *ōlai* (cadjan) document of the Jacobite church at Agapparambu[9] near Aṅgamāli, a station in the Shoranur-Cochin section of the South-Indian Railway.

In the Travancore Census Report for 1901, p. 270, the word Kaimmaḷ is explained as follows:—

"An ecclesiastical dignitary comparable to the *mahant* of Tirupati having supreme control over the Kūḍalmāṇikkam shrine at Irinjalakkuḍa in the Cochin State. He is by birth a Nāyar of the Kuruppu subdivision raised to the sacerdotal dignity and social privileges of a Brahmin Sanyāsi, by means of an elaborate purification ceremony known as *avarōdhana*. The Kaimmal is appointed by the Mahārāja of Travancore whom he represents at the temple, of which he is in charge."

Text.

1 கொல்லம் [கூ]௱௰௮-மத மீனஞாயற்றில் எழுதிய அட்டிப்பெற்றோலக் கருணமவது[10] [॥*] பாலயூர் தெசத்த [அச்சழித்த]

2 கும்மனிய்ப்பறம்பின்ன தெக்கெப்புறம் இம்பொணன்[11] கல்லட்ட அதிற்க்கதெக்கொட்டும் [।*] பள்ளிபறம்பின்ன வடக்-

3 கெ அகிற்க்க வடக்கொட்டும் [।*] படிஞ்ஞாற எடவழிக்க கிழக்கொட்டும் [।*] கி[ழ*]க்கெ அற்க்க[12] படிஞ்ஞாட்டும் [।*]

1 Logan's Malabar, p. 666.
2 *Ibid* p. 199.
3 Sewell's *lists* of *Antiquities*, Vol. I, p. 252.
4 Logan's Malabar, p. 497.
5 Sewell's *lists* of *Antiquities*, Vol. I, p. 250.
6 Above, p. 83.
7 Logan's Malabar, p. 666
8 The Cochin State Manual, p. 202.
9 *Travancore Archæological Series*, Vol. I. p. 303.
10 Read கரணமாவது.
11 The existing traces admit only this reading.
12 Read அதற்க்க as in line 2.

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4. இ நாலதிற்க்க அகத்தகப்பெடடத [1]எப்பியெற்பெட்டதும் அந்நு நால
றகண்டு யெடம் அற்த்தவும்

5 வாங்ஙி அட்டிப்பெற பிறமுதெலொதகமயி[2] எழுதிகொடுத்தான் அச்சழி
த்த ராமன் பங்ஙனும்

6 தம்பிமரும்[3] [॥*] அம்மாற்க்க[4] இச்சொன்ன பலையூற்[5] தெசத்த அச்சா
ழியத்த கும்மணிப்ப[6]

7 ன்ன தெக்கெப்புறம் கல்லிட்டதிற்க்க தெக்கொட்டும் [।*] பள்ளிபறம்பி
ன்ன வடக்கெ அதிற்க்க

8 வடக்கொட்டும் [।*] படிஞ்ஞாற எடவழிக்க கிழக்கொட்டும் [।*] கிழ
க்கெ அற்க்க[7] படிஞ்ஞாட்டும் [।*] இந்-

9 நாலதிற்க்ககத்தகப்பெடடத [8]எப்பிற்பெட்டதும் அந்நு நாலறகண்டு யெ
டம் அற்த்தவும் கொடுத்த

10 அட்டிப்பெற பிறமுதலொதகமாயி எழுதிச்சு கொண்டன்[9] பலையூர்[10] ப
ள்ளி வெகரியும் பொறத்திக்காரும் [॥*] இம்மாற்க்கமெ

11 இச்சொன்ன பறம்ப அந்நு நாலறகண்ட யெடம் அற்த்தவும் **வாங்ஙி** பிற
முதெலொதகமாயி எழுதிகொடுத்தான் ராமன் பங்ஙனும்

12 தம்பிமரும்[11] அம்மற்க்கமெ[12] இச்செ[ா*]ன்ன பறம்ப அந்நு யெடம்
அற்த்தவும் கொடுத்த பிறமுதெலொதகம[ா*]யி எழுதிச்சு

13 கொண்டன்[13] பாலயூர் பள்ளி வெகாரியும் பொறவற்த்திக்காரும் இம்ம
ற்க்கமெ[14] அறியும் பலதக்கி[15] தலப்பெள்ளி-

14 யரு வெற்காவெக்கரு கூடவ்வும் சவுலக்கட்டில்[16] நட்டரு[17] மம்மம்பில்
முத்தவ்வெரும் கூத்தாம்பெ-

15 ள்ளி கம்மளும் அறிகெ கொங்ஙாட்டில் கேரளன் கண்டர் கய்யெழுத்த

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1 Read எப்பேர்ப்பட்டதும்.

2 Read மாய்.

3 Read தம்பிமாரும்.

4 Read அம்மார்க்கம் or அம்மார்க்கமே.

5 Read பாலையூர்.

6 Read கும்மணிப்பறம்பி .

7 Read அதிற்க்க.

8 Read எப்பேர்ப்பட்டதும்.

9 Read கொண்டான்.

10 Read பாலையூர்.

11 Read தம்பிமாரும்.

12 Read அம்மார்க்மே.

13 Read கொண்டான்.

14 Read இம்மார்க்கமே.

15 The length of த seems to be omitted. தாக்கி is an altered form of சாக்ஷி.

16 Read சவுலக்காட்டில்.

17 Read நாட்டாரும்.

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Translation.

(The following is) the deed[1] of purchase of a free-hold property written in the month of Mīna of the Kollam (year) [9]18:—

Having received the then price (*artha*), Rāmaṉ Paññaṉ of Achchāḻiyam and his brothers wrote and gave, with libation of water,[2] the *aṭṭippēṟu* (deed) of all kinds of lands, four and a half *kaṇḍu*[3] (in extent), lying within these four boundaries, *viz* to the south of the stone[4] boundary of Imboṉaṉ on the southern side of the land called Kummani-Paṟambu[5] in Achchāḻiyam of Pālaiyūrdēśam: to the north of the northern boundary of the land called Paḷḷi-Paṟambu: to the east of the western bye-path: and to the west of the eastern boundary.

The Vicar of the Pālaiyūr church and the *porattikkārar* having paid the then price, obtained with libation of water the written deed (*aṭṭippēṟu*) (conveying) all kinds of lands, four and a half *kaṇḍu* (in extent), lying within these four boundaries, *viz.* to the south of the stone boundary on the southern side of the land called Kummani Paṟambu in Achchāḻiyam of Pālaiyūr-dēśam,— to the north of the northern boundary of the land called Paḷḷi-Paṟambu: to the east of the western bye-path: and to the west of the eastern boundary,—thus described above.

In this manner, Rāmaṉ Paññaṉ of Achchāḻiyam and his brothers, having received, with libation of water, the then price, wrote and gave this said *paṟambu*, four and a half *kaṇḍu* (in extent).

In that manner, the Vicar of the Pālaiyūr church and *Poravarttikkārar* having given the then price of this said paṟambu-land, obtained the written (deed).

The several witnesses who knew (the transaction) thus made are the people of Talappaḷḷi, ...[6] the residents of Chavulakkāṭṭu-nāḍu, the elders (mūttavar) of Mammambi and the Kaimmaḷs of Kūttampaḷḷi. (This is) the signature of Kēraḷaṉ Kaṇḍar of Koññāḍu, who wrote (the deed) to their knowledge.

No.59[1] — Trivandrum museum plate of Kollam 697.

The subjoined inscription in eight lines is edited from one set of impressions kept in the Trivandrum museum. It is not known from whom the plate was obtained for taking estampage.

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1 Dr. Gundert takes '*aṭṭippēṟu*' or '*aṭṭipperṟōlakkaraṇam*' to mean 'a complete purchase of a free hold, title deeds of free hold property'.

2 *Pira-mudal-udagamāy koḍuttāṉ* or *koṇḍāṉ* literally means the procedure of giving or receiving with libation of water (*udagam*) the property (*mudal*) of others (*pirar*).

3 *nāl-ara-kaṇḍu-eḍam* may either mean that the land had (the sowing capacity of four and a half *kaṇḍu*) or that its yield was four and a half *kaṇḍu*. If *kaṇḍu* is a change from *kaṇḍam*, it would mean a quantity of land.

4 The literal meaning of *kallaṭṭ-adaṟkku* or *kalliṭṭ-adaṟkku* is 'the boundary made by depositing stones'.

5 *Kummani* may be an adaptation of the English word 'company'. *Paṟambu* means' a hill or land'.

6 The meaning of the word வெற்க்காவெக்கரு or the correction to be made in it remains to be determined.

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The Vaṭṭeḻuttu alphabet, in which it is written, is neatly executed. It presents some peculiarities which are worth noting. The language of the inscription is Tamiḻ allied to Malayāḷam; but the forms that occur are rare and not easy to understand. The translation given below is consequently tentative.

Ṟ is shaped in the form of a small square unconnected at the left bottom: it is formed like the English letter B, but disjoined at the left bottom: *ṉa* is sometimes written without any distinction between it and *ta* and sometimes it gets a loop at the commencement Though the vowel *i* and the combined consonant *lai* are similar in their formation, yet they can be distinguished. The modern *ai* symbol stands for *ña* in this record. Little difference is made between *ka* and *cha.* There are two forms of *ṅ*, one with a closed loop at the beginning and the other without it. *Na*, *pa*; and *va*, are hardly distinguishable. The length of a letter is indicated by the addition of a separate symbol resembling *ṭā*. The *u* sign in this epigraph is a small convex curve: it is added to the bottom of such letters as *r*, *ṟ*, *t*, *k*. This method of shaping *ru*, *ṟu*, *tu*, and *ku* is quite peculiar. *Ku* is twice formed like *le*. At the end of the record is figured a conch and an axe.

Since the grant registered is in favour of the temple of Śaṅkaranārāyaṇamūrthi of Tirunāvāykkuḷam, the plate may be said to have come from there.

A word may now be said as to the probable significance of some of the fiscal terms used in this record.

Parivāram means retinue. It may correspond here to retainer's fees.

The late Mr. Nagam Ayya noted that the term '*saṅketam*' is applied to the property of the Śrī-Padmanābhasvāmy. He has furnished the translation of a cadjan *neeṭ* dated 22nd Kumbham 810 M. E. issued by the Travancore Sovereign to the ryots of Nāñji-nāḍu.[1]

Śeṅgōma may be regarded as a corruption of the word *śeṅkōlmai*. From the use of the term in this document it may be taken to mean 'the fee for just Government'.

Talai-vilai may be an equivalent of *iṉavari* which occurs in the inscriptions of the Tamil districts.

Muppaṟa-munnāḻi may be a tax of three *nāḻi* on every three *paṟai*. The purpose for which this was raised is not known. It is comparable to *vaṭṭi-nāḻi* of the epigraphs of the Tamil districts.

It is possible that *ettukuttu* stands for *eḻuttukuttu*. If it is, it may correspond to *rāyasam* (*i. e.* writing fees).

Aṅgam means part. Perhaps it denotes the fee levied for the maintenance of the seven component parts of administration (*saptāṅga*).

1 *Travancore State Manual*, Vol. I. pp. 302-3.

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Āṇḍugaḷ-aḍuvu may stand for the annual incomes (*aḍaivu*).

Śuṅgam means 'tolls' and hence the fee paid by toll keepers on their income.

Taragu is the fee paid by those who act as brokers.

Palæographically, the record is of great importance, though there is not much of historical matter in it.

Text.

1 காலம்[1] ௬௱௯௰௭[2]-ாமத இடபஞாயறு பத்து செந்ந திங்களாழிச்சயும் தி-
ருவொணமும் பஞ்சமியும் இந்நாளால் நமுக்குள்ள தி-

2 ருநாவாயிக்குளத்து சங்கரநாராயணமூர்த்தியெயும் பிராகாரம் அடக்கி
வத்துகிறுத்தியம் யெப்பெறப்பட்டதும் அ-

3 க்கயூரராய் தெவன்னு பூவொடும் நிரொடும் தானம் கொடுக்கயில் ஆசந்தி-
ராக்க காலமெ சந்ததிபிரவெசமெ தெவனெ பூசிச்சு ய-

4 ச்சயிதியிவ்வொலைக்கெ யுப்படத்தி கொக்களெ ரக்கிச்சு வத்துவகைகளம்[3]
பாரிச்சு பரிவாரம் பரிச்சு சங்கெதம் அடக்கி நம்முடெ

5 சொருவத்தெக்குள்ள செங்கொமயும் தலவெலையும் அஞ்சிமூலமும் முப்ப
றமுந்நாழியும் மெத்துக்குத்தும் அங்கம் சுங்கம் தர-

6 கு[4] அடக்கி ஆண்டுகள்ளடுவும் தட்டடுவும் பரிச்ச அசண்டவடு ஆக்கி[5] மெ
கரசண்டவ்வடு [ஆ]க்கி பாரிச்சு கொள்-

7 ளுமாறும் அகயூராறெ தெவந்நு சறுவ்வ சுவாதந்திறம்மாயி நடந்நு
கொள்ளுக வெந்நு வச்சு தா-

8 றெமெல் செரிமெல் விலயெழுதி விடுகயும் செயிது.

Translation.

On this day of Tiruvōṇam *i. e.* the tenth, expired, of the month of Ṛishabha e of the Kollam year 697 corresponding to Monday, and the fifth *tithi* since we, the people of Akkaiyūr, gave as a free gift, with flower and water, our right over the temple of Śaṅkaranārāyaṇamūrtti of Tirunāvāykkuḷam and over all kinds of properties lying within the *prākāra* (of that temple), to Dēvaṇ and had this fact entered in this deed, this Dēvaṇ shall, as long as the moon and the sun last and in his own lineage, perform the worship, protect the cows, manage the properties, take care of the attendants, control the *saṅkēta*, and realise the *āṇḍugaḷ-aḍuvu* and *-taṭṭugaḷ-aḍuvu* inclusive of *śēṅgōma*, *talaivilai*, *añjumūlam*, *muppaṟa-munnāḻi*, *ēttukuttu*, *aṅgam*, *śuṅgam* and *taragu* which are due to our king . . . . . The people of Akkaiyūr conveyed with libation of water their right over the *Śēri* to Dēvaṇ so that he may, with all freedom, conduct the same.

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1 Read கொல்லம். In all cases, anusvāra is used for final *m*.

2 The symbol for 10 is written on the top of 9.

3 Read வஸ்துவகைகளெயும்.

4 *Ku* is differently shaped here.

5 The meaning of this phrase is not clear: it is left untranslated.

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No. 60.—An inscription in the Siva temple at Sivagiri.

The subjoined inscription is engraved on the north, west and south bases of the court within the temple of Śivagiri. It is engraved in the Tamiḻ characters and the Tamiḻ language of the period to which it belongs; and relates to an investment of a grant of money made by a Brāhmaṇa lady named Kaṇḍaṉ Tiruvikkirami, the wife of Pūṅgāmaṉ Aiyyaṉ, a native of Pālaikkōḍu in Tiruvidāṅkōḍu, for feeding the *agnihōtrins* assembling in the temple of Śivagiri-Mahādēva, for offerings to the god and for feeding other Brāhmaṇas, on the thirteenth *tithi* of the dark fortnight in the month of Kanni of each year. The record states that the money was given over to a certain Nārāyaṇaṉ Araṅgaṉ of Dēvaṉśēri, on condition that he and his descendants should give annually four *kalam* of clean paddy to the temple through its supervisor Gaṇapati Ādichchaṉ and after him through the eldest of his eldest son's lineage, so that one *paḍagāram* of it might be set apart for the *agnihōtrins* and the supervisor, one half of the rest used for the offerings of the god and the other half for feeding Brāhmaṇas on the 13th *tithi* of the dark fortnight of the month of Kanni, each year. As usual, at the end of the inscription occurs the penal clause that if, in respect of the payment, default was made once, double the defaulted quantity should be paid; if the default occurred twice, there should be a fine in addition to the payment of double the defaulted quantity; and if default occurred a third time also, the land should be taken up for management by the *agnihōtrins* and the supervisor, and the expenses correctly met.

Without further details, it is not possible to fix the exact date of the inscription, which is stated to be a year in which Jupiter was in the Kanni-rāśi, and the month Mēsha.

Text.

1 ஸ்வஸ்தி ஸ்ரீ [||*] கன்னியில் வி[யா*]ழம் நின்ற மெடஞாயிற்று செய்த
செயகடவொலைக்கரணமாவிது திருவிதான்கொட்-

2 டு பாலைகொட்டு பூங்காமன் ஐய்யன் ப்ர[ா*]ம்ஹணி கண்டன் திருவிக்கிர
மி நெல்வெலியொடு ஸாக்ஷித்தொடு

3 இடைப்பட்ட ஸ்தாநங்களில் அக்நிஹொத்ரகட்கு கன்னி ஞாயிற்று அபரப
க்ஷத்தில் த்ரயொ-

4 தஸி நாள் சிவகிரிமஹாதெவர் திருவாதல்மாடத்தில் மெய்காட்டின அக்நி
ஹொத்ரி[ஸபை]க்-

5 கு கல்ப்பிச்ச இவ்வச்சு மூன்று சலாகையும் அச்சு பத்து [||*] இவ்வச்சு
பத்துந் தெவன்செரி

6 நாரா[ய*]ணனரங்ஙன் கைக்கொண்டு எழுதிவைச்ச தன்னிடெ பூமி இர
ணிசிங்ங[ந]-

7 ல்லூர்ச் சிதைவாய் குளத்தால் நிருண்டு நெல்விளைவிது காலறை[க்*]கு
எல்லை தெ[ம]-

8 ழுக்குதுடவல்லுக்கும் எலியுண்ணிக்காலறைகட்கும் காலகஞ்சாட்டு முக்கி-

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9 ன்னும் வட்டத்தின்னு[ங்] காலறைத்துடவல்கட்குந் நடுவில் கிடந்த காலை-

10 றை தடி யொன்று விரிவு நிலந் தூணியில் தனக்கொள்ள நிலம் நால் குறு-

11 ணி இருநாழி உரி மெலும் ஆண்டுவரையுங் கன்னி ஞாயிற்று அபரபக்ஷ த்-

12 தில் த்ரயோதசி நாள் திருவாதல்மாடத்தில் நால்கலஞ்செது நெல் ஸபீ-

13 க்ஷ[ஞ்*]செய்யின்ற தெவன்செரி கணவதி ஆதிச்சன்னு அளவு கொடுப்பிது [||*] இந்நெல் நால்கலமும் கணவதி ஆதிச்சன் கைக்கொண்டு மெய்காட்டிய அக்நிஹோத்ரிகளும் ஸபீக்ஷனும் ஒரு படகாரங் கொண்டு தெவ[ர்*]க்கும் பா-

14 [தி] திருவமிதின்னும் கொண்டு பாதி ப்ராஹ்மணரமிர்து செய்ததின்னுங் கொடுத்து வருவிது [||*] கணவதி ஆதிச்சன்னிற் பின்னையும் தன் தந்தானத்தில் முத்தவன்வழி முத்தவன் செலுத்தி வருவிது [||*] இம்மார்க்கமெ நாரா[ய*]ணனரங்கனும்

15 இந்நெல் நால்கலமும் ஆசந்த்ராதித்யவத் சந்ததி ப்ரவெஸமெ ஆண்டுவரையும் முட்டாதெ அளவுகொடுத்து வருவிது [||*] இம்மார்க்கஞ் செலுத்திவருமெடத்து ஒ[ரு*]க்கால் முட்டுகில் முட்டிரட்டி கொடுப்பிது [||*] இரண்டுதுடை முட்டுகில்

16 முட்டிரட்டியுந் தெண்டமும் வைப்பிது [||*] முன்றுதுடை முட்டுகில் அக்நிஹோத்ரிகளும் ஸபீக்ஷனுங்கூடி இந்நிலம் நால் குறுணி இருநாழி உரியுஞ் சுட்டி அதிகரிச்சு கொண்டு இச்செலவும் முட்டா-

17 தெ செலுத்தி வருவிது [||*] ஸபீக்ஷன் இம்மா[ர்*]க்கமெ ஆண்டுவரையும் இந்நெல் நால் கலமும் முட்டாதெ நாரா[ய*]ணனரங்கன் செலுத்துமாறு இந்நிலத்தின்மெல் எழுதி-

18 வைச்சமைக்கு இக்கல்வெ[ட்டாகும்] [||*]

Translation.

Hail! Prosperity! The order prescribing the duties to be performed, made in the month of Mēsha of the year in which Jupiter was in Kanni is (as follws):—

The Brāhmaṇa lady (named) Kaṇḍaṇ Tiruvikkirami, wife of Pūṅgāmaṇ Aiyyaṇ of Pālaikkōḍu in Tiruviḍāṅkōḍu gave ten *achchu* and three *śalāgai*, to the assembly of (such of) the *agnihōtrins*, among the *agnihōtrins*, residing in the villages lying between Nelvēli and Suchindram, who appear in person in the hall at the entrance to the temple of Śivagiri-Mahādēva, on the thirteenth *tithi* of the second fortnight of the month of Kanni. Nārāyaṇaṇ Araṅgaṇ of Dēvanśēri having received on hand these ten *achchu*, wrote and gave his land called Kālaṛai, regularly cultivated with paddy and fed with water from the ruined tank of Raṇa-śiṅganallūr, and lying within the boundaries viz. Meḷukkuttuḍaval, Eliyuṇṇi-kālaṛai, Kālaganchāṭṭumūkku, Vaṭṭam and Kālaṛaittuḍaval, measuring one *taḍi* in extent and having the sowing capacity of one *tūṇi* of seed. Of this,

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the land which belonged to him had such an area that could be sown with four *kuṟuṇi*, two *nāḻi* and (*one*) *uri* (*of seed*). From this land, he had to measure and give annually, on the day of the thirteenth *tithi* in the second fortnight of the month of Kanni, in the hall (*maḍam*) at the entrance (into the temple), to Gaṇapati Ādichchaṉ of Dēvaṅśēri, who does the work of supervision, four *kalam* of good paddy. Obtaining in his hand this (quantity of) four *kalam* of paddy, Gaṇapati Ādichchaṉ shall, after reserving one *paḍagāram* for the *agnihōtrins* who appear in person (at the hall of the temple) and for the supervisor, give one half (of the balance) for the offering of the god and the (other) half for the feeding of the Brāhmaṇas.

After Gaṇapati Ādichchaṉ, the eldest in the lineage of his eldest son shall continue to distribute (the quantity of paddy). In this manner, Nārāyaṇaṉ Araṅgaṉ and the (members of his) lineage shall, as long as the moon and the stars exist, annually measure and give without (making any) default, the four *kalam* (of paddy). In effecting payments in this manner, if default occurred once, double the defaulted quantity should be paid; if default occurred twice, along with double the defaulted quantity a fine also should be paid; and if default was made three times, the *agnihōtrins* and the supervisor should assemble, take up the management of this land with the sowing capacity of four *kuṟuṇi*, two *nāḻi* and (one) *uri* (of seed) and should meet without default these expenses. This writing on stone evidences that the supervisor had, in this manner, got Nārāyaṇaṉ Araṅgaṉ to write and give from his lands annually, without default, this (quantity of) four *kalam* of paddy.

No. 61.—Eraniel inscription of Kollam 857.

The subjoined inscription is engraved on a stone set up in the bazaar street at Eraniel. It is in the Tamiḻ alphabet and language, and relates to the opening of a bazaar with shops in the quarter called Śeṇbagarāmaṉ-Pudukkaḍai in Raṇaśiṅganallūr i. e. Eraniel, on the authority of an order (*nīṭṭu*), evidently of the king issued to the *ūrār* and the residents of the place. The shopmen were required to pay the customary dues and to maintain two charitable institutions viz. two *maṭhas*, erected in the western and eastern streets, by the collection of the *kuttu* of paddy on every *podi* and one *piḍi* on every *śumaḍu* of paddy, sold in the brokers' shops. It has to be noted that officials were expressly prohibited from entering shops, distraining property and causing inflictions to merchants. Even at the present day Eraniel is noted for its market held on every Monday: it is largely attended.

The date of the record, i. e. Kollam 857, takes us to the time of the famous Umaiyammai-Rāṇi.

A few words employed in the inscription deserve to be noted. *Deṇḍu* is another form of *daṇḍa* 'a stick or rod': it is used here in place of *taḍi* or *kōl* which are often employed in Tamiḻ epigraphs: it means 'rods for measuring lands'. The length of this rod differed in different places. *Śimaḍu* or *śumaḍu* means a bundle or weight generally carried on heads. From it, is derived the term (*śummāḍu* which means

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'a pad for carrying burdens'. *Piḍi* answers to the Sanskrit *mushṭi*, which is sometimes used in Tamil inscriptions in the form *muṭṭi*; thus it means 'a handful'. *Podi* is a big load and *kuttu* means 'a double handful of grain'. '*Maruśādi*' stands for '*maryādai*' and means 'established custom'. '*Āṉavāḷ*' or '*āṉayāḷ*' (literally 'one mounted on an elephant' is a technical term meaning 'the manager of a temple, generally a Brahman'.[1] Though *kūḻ* generally means 'pulp prepared out of rice, ragi (millet) etc, it denotes here 'grain' and may be taken to be a shortened form of the word '*painkūḻ*'; hence '*kūḻkkaḍai*' indicates 'grain stalls'. It is not unlikely that *nāṭṭu-kal* mentioned in the inscription refers to hero-stones: there are several references to them in the ancient Tamiḻ works. Many such stones are found round about Eraniel. *Nīṭṭu* is another technical term which means 'royal order', issued by the kings of Travancore.

Text.

1 அாறுமஎ ௵ மார்க-
2 ழி ஸ்ரீ உாக உ இரணி-
5 சிங்கநல்லூர் செண்-
4 பகராமன் புதுக்கடை
5 யில் கடையும் கடைய-
6 றையும் கெட்டுவா னில-
7 ம் பொத்தியான்கொண-
8 த்து குளத்துப் பொகிற-
9 தென்வடல் பெருவழி-
10 யில் நாட்டு கல்லினு
11 மெக்கு பட்டாலியர் கி-
12 ணத்தினு ஷெயா-
13 ர் இட்டமடத்தினும் கிள-
14 க்கு கிளமெல் இராச-
15 பெருவழிக்கு தெண்-
16 டு இரண்டும் நிக்கி
17 வடக்கு தெண்டு இ-
18 ரண்டரையும் ஷெ
19 பெருவழிக்கு தெ-
20 க்குத் தெண்டு இ-
21 ரண்டரையும் ஷெ
22 பெருவழியில் தெ-
23 க்கணைய தெக்கெ-
24 ப்பாகித்து ஆறு தெ-
25 ண்டு நீளத்தில் மூ-
26 ந்று தெண்டு வீதியி-
27 ல் கூழ்க்கடையும்
28 ஆக இவ்வகைப்ப-
29 டியொள்ள தறையில்

1 *Travancore State Manual*, Vol. III, glossary, p. iv. Perhaps '*āṉaiyāḷ*' is equivalent to '*ājñāpaka*'.

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Second face.

30 கடையும் க-
31 டையறையு-
32 ம் கெட்டிக்-
33 கூழ்க்கடை-
34 யும் கெட்டி
35 கிள்மருசாதி
36 ஒள்ள இறையு-
37 ம் இறுத்து வா-
38 ணிபமும் செ-
39 ய்து பொருமா-
40 றும் மெல்ப்ப-
41 டி கடையிலு-
42 ம் கடையறை-
43 யிலும் ஆனவா-
44 ளும் அதிகா-
45 ரியெடெ ஆ-
46 ளும் கெறிப்-
47 பணயம் எ-
48 டுக்கையும்
49 உபத்திரகம்
50 செய்கையு-
51 ம் செய்ய ரு-
52 தென்னு
53 ஷெ கடையி-
54 லும் கடைய-
55 றையிலும்
56 இருந்ந வ-
57 ாணிபமு-
58 ம் செய்து

Third face.

59 ஆசந்திரதாரவெ சந்ததி-
60 ப்பிறவெசவெ கீள் மருசா-
61 தி நடந்நு பொந்ந வண்-
62 ணம் நடந்நு பொரு-
63 மாறும் ஷெயில் தர-
64 கு கடையில் நெல்லு
65 வீக்கிந்ந நாள் உமை-
66 யொருபாக முதலியா-
67 ர் மடத்தினு பொதிக்கு
68 க்குத்து நெல்லும் சிம-
69 ட்டினு பிடி நெல்லு-
70 ம் எடுத்து மெல்த்தெ-
71 தருவில மடத்திலேக்-
72 குப் பாதியும் கீளத்தெரு-

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73 வில் மடத்திலேக்குப் பா-
74 தியும் ஆக[த்*] தற்மச் சிலவு-
75 ம் நடத்திப் பொருமாறு-
76 ம் இவ்வகைப்படியெ நட-
77 ந்து பொருமெயெடத்து
78 இதினு யாதொரு கால-
79 ம் யாதொருத்தர் அகித-
80 ம் செய்யிந்நவர் கெங்-
81 கைக் கரையில் காரா-
82 ம் பசுவைக் கொந்-
83 ந தொழ்சத்தைக்
84 கைய்யெற்றுக் கொ-
85 ள்ளும்மாறும் செ-

Fourth face.

86 ய்க யிது ௮-
87 ௱௫௰௭ ௵
88 மார்கழி மீம்
89 ௨௰௧ ௳ கற்பி-
90 ச்சைமைக்கு
91 மெப்படி செ-
92 ண்பகராம-
93 ன் புதுத்தெ-
94 ருவில் மெல்-
95 த்தெருவில்
96 செட்டிகள்
97 ஊராருக்கு
98 நிட்டெழுத்து
99 விடுக யெந்-
100 று திருவுள்ள-
101 மாயது

Translation.

On the 21st day of Mārgaḻi in the year 857, for opening a bazaar and building shops, in the quarter known as Śeṇbagarāmaṇ-Pudukkaḍai in Raṇaśiṅga-nallūr. (the following) lands (were given):—

to the west of the stone set up in the big road running south-north and leading to the tank of Pottiyāṇkōṇam;

to the east of the well of Paṭṭāliyār and of the *maḍam* built by the same person;

to the north, excluding the two *deṇḍu*, of the big road called Rāja-peru-vaḻi running east-west, two and a half *deṇḍu* in extent;

to the south of the same big road, two and a half *deṇḍu* in extent, and cutting off on the south side of the same big road (and taking) six *deṇḍu* in

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length and three *deṇḍu* in width *kūḻkaḍai* (i. e. shops for selling grains), shall be formed.

On the ground obtained in this manner, bazaar and shops shall be built, grain stalls erected and merchandise conducted, paying taxes according to established scale.

Āṉavāḷ (i. e. men mounted on elephants) and servants of officers shall not get into the said bazaars and shops, distrain (property) or cause other inflictions.

Persons shall live in the said bazaar and shops, do merchandise and as long as the moon and the stars exist conduct themselves in the said manner, following the established custom.

On days when paddy is sold in brokers' shops, one *kuttu* (*i. e.* double handful) of paddy on every *podi*, and one *piḍi* (*i. e.* handful) of paddy on every *śimaḍu* shall be taken; for the *maḍam* of Umaiyōrupāga-Mudaliyār. From (the accumulated quantity), one half shall be given to the *maṭha* in the western street and the other half to the *maṭha* in the eastern street. Thus shall the expenses of the charity be maintained.

When they conduct themselves in this manner, if any one causes at any time any obstruction, he shall incur the sin of killing tawny cows on the banks of the Ganges.

This was ordered on the 21st day of Mārgaḻi of the year 857; and a *nīṭṭu* was also graciously ordered to be issusd to the Cheṭṭies and the *ūrār* residing in the western street of Śeṇbagarāmaṉ-Pudukkaḍai.

No. 62.—Eraniel inscription of the Kollam year 929.

The subjoined inscription is engraved on a slab set up near the Piḷḷaiyār temple at Eraniel. It is dated in the Kollam year 929, current, and Śaka 1675, expired, when Jupiter was in Karkaṭaka-rāśi. Complete details of date are given. The record registers the fact that a certain Keṭṭumāṟiyāḍum-Perumāḷ-Pichchaip-piḷḷai-Mūppaṉār living in Kīḻatteru (i. e. the eastern street) of Raṇaśiṅganallūr (i. e. Eraniel), obtained on mortgage with possession, five items of land called Valiya-Kuṇḍarai, Nariyaṉpoṟṟai, Vēmbaḍi and Aravāḷ and assigned their incomes in favour of the Piḷḷaiyār temple, for baling water into a stone trough, for maintaining a flower-garden and supplying garlands to the gods, for feeding persons on *dvādaśi* days, for sacred lamps and for performing *abhishēka* to the gods on *pradōsha* days. The boundaries of each piece of land, its extent in *taḍi* (*i. e.* measuring rods), its sowing capacity and the assessment in kind and money (*kaḍamai* and *padivu*) payable on it, at each harvest, are also furnished together with the details of expenditure to be met from the incomes accruing from the lands.

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This inscription employs several symbols. It is worthy of note that the signs used for *kalam*, year, hundred and thousand closely resemble each other though with minute differences. Same is the case with the symbols for *āga* and *ariśi*. Little or no difference exists in the symbols for *nāḻi*, *nilam* and *tēdi*: as also for *paṇam* and *māsam*. From this inscription, it is seen that 2 *uḻakku* made 1 *uri*, 2 *uri* made 1 *nāḻi*, 10 *nāḻi* made 1 *kuṟuṇi* and 15 *kuṟuṇi* made 1 *kalam*. A separate symbol is used to denote 1/20th of a *paṇam*.

It has been already noted that *kaḍamai* was the assessment proper on lands, which in most cases was paid in kind. The present epigraph introduces a new word in land tenure. It is '*padivu*' which was paid in *paṇam* during every harvest season, just like *kaḍamai*. From the Tanjore inscriptions of the early Chōḻa king Rājarāja I, we know that certain lands paid their assessments in kind alone, while in other cases this payment was effected both in kind and in money. In the subjoined record, it is seen that for certain lands payment in kind alone is given while in the case of others *padivu-paṇam* had also been paid. It is not therefore unlikely that the *padivu-paṇam* was a part of the assessment due to Government. *Vāśi* is another term that requires special notice, since its proper significance has not yet been ascertained. In a large number of instances where it occurs in inscriptions, this word is found along with the verb '*ēṟṟi*' which means 'adding'. Thus there is not much doubt that the term denotes 'an additional amount or quantity'. 'Excess' will be a very appropriate term for it in English. In one of the Tanjore inscriptions for paying 7 *kuṟuṇi*, 4 *nāḻi*, 3 *uḻakku*, 1 *āḻakku* and 2½ *śēviḍu* it is stated that adding *vāśi*, 2 *tūṇi*, 4 *nāḻi*, 1 *uri* and 1 *āḻakku* of paddy should be given to make the amount full.[1] It is necessary to state that *vāśi* (excess quantity) does not go into account, but is added merely to meet any possible deficiency that may be found in measurement. The word may be derived from the Sanskrit *vyāji* which means 'the amount or quantity claimed to compensate any possible error in measuring, counting etc' and it must have been given to meet the differences between the standard weight and measures and those used in the market.

1 The text of this inscription (*South-Indian Inscriptions*, Vol. II. p. 127) which uses the word '*vaśi*' reads "போனகப்பழ நெல்லு எழுகுறுணி நானாழி மூழக்கே ஆழக்கே யிரு செவிடரையும் இவை பூரியாக வாசி ஏற்றி பூரிநெல்லு இரு தூணி நானாழி உரி யாழக்கும்" and this has been rendered (*Ibid*, p. 129) into (Altogether the requirements are) "seven *kuṟuṇi*, four *nāḻi*, three *uḻakku*, one *āḻakku* and two *śeviḍu* and a half of old paddy for boiling or,— having added an increment,— two *tūṇi* four *nāḻi*, one *uri* and one *āḻakku* of mixed paddy (*pūri-nellu*)". This translation requires alteration in some respects. Firstly, there is no word in the text for 'for boiling': perhaps it is the rendering of '*pōṉagam*'. We may state that '*pōṉaga-paḻa-nellu*' means 'old paddy for food'. Its definition is afforded in '*pōṉagam-eṉpadu tāṉ-ugand-uṇṇal*", where '*pōṉagam*' means 'food'. The word occurs in many inscriptions in none of which the sense of 'for boiling' could be obtained. Secondly, the words "*ivai-pūriy-āga*' is omitted in the translation; but '*pūri-nellu*' has been rendered into 'mixed paddy'. "*Ivai-pūriy-āga*" and "*pūri-nellu*" have to be taken to mean "to make it full or fully measured" and "the full (quantity) of paddy". Thus, from the very passage, we can understand that the quantity of paddy with '*vāśi*' realy amounts to the required measure; and the excess represents the total difference between the quantity as measured by the standard State measure (which would be called the *kōyil* measure) in which the payment had to be made and the quantity as measured by the measure in use in the market.

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The terms *oru-pū* and *iru-pū* are still in use in some parts of the Tamiḻ and Malayāḷam countries where they denote 'single and double crops'. With ***pādi-vāram***, compare *mēlvāram* and *pādippāḍu*.

Text.

1 ஹரி: [||] நன்றாக [||*] குருவெ துணை [||*]
2 சகாத்தம் க௲௬௱எ௰௬ சென்ற கற்-
3 கடக வியாழம் நின்ற கொல்லம்
4 ௯௱௨௰[௯] ௵ தை௴ ௧௨ வியாழவா-
5 ழ்சயும் பூயவும் அபரபட்சத்து திதிகயும்
6 கெற் [த்த]பகரணவும் விழ்கம்பநித்ய-
7 யொகவும் இந்நாளால் இரணியசி-
8 ங்கநல்லூர் தெசத்து கிழ்த்தெருவில்
9 கெட்டுமாறி ஆடும் பெருமாள் பிச்சப்பிள்ளை
10 மூப்பனுரென் ஷடிதெருவில் பிள்ளையார்
11 கொவிலில் மகாதெவர்க்கும் பிள்ள-
12 யார்க்கும் ஷடிகொவில் கிண[ற்]றில் வெள்-
13 ளம் பகல் ௫௰ நாழிகயும் வெள்ளம் இ-
14 றச்சு விடவும் நந்தாவனப் பணிவிடை
15 பாத்து மகாதெவர்க்கும் பிள்ளயார்க்கும்
16 தினசரி ௨ கட்டிமாலை கெட்டிவைக்கிற
17 பண்டாரத்துக்கும் துவாதெசி ஊட்டு-
18 க்கும் திருவிளக்குக்கும் பிறதொழத்துக்கும்(க்)
19 கல்லுவெட்டி நாட்டுகையில் இதுக்கு விடட்
20 வக [||] ௯௱௨௰ ௵ பைங்கூனி-மீ ம் ௧௨ பண்-
21 டாரக்காரியம் செய்வார்க[ளொடு ஷடிய]-
22 ான் க௲௯௱எ௰௯ பணத்துக்கு உ[ரு ஒ]-
23 [ற்றி]யாக வெண்டின நிலம் தலைக்குளத்து [தி]-
24 [ரு]விதாங்கொட்டு குளத்தின்கிழ் வலி-
25 யகுண்டறை தடி ௧-ம் ௰௨-குறுணிக்கு [||*] எல்லை-
26 க செறியக[ல்ல]றைக்கு கண்ணபி[ளயறை]-
27 க்கு மடத்தடிபறம்புக்கும் குளத்தடிக்கும் கு-
28 ளத்தடிக்கும் செறிய குண்டறைக்கும் நடுவி-
29 ல் கிடந்த வலிய குண்டறை தடி ௧-ம் ௰௨-
30 குறுணியும் [||] ௯௱௰௨-௵ மாசிமீ ௨௰எவ பண்-
31 டாரக்காரியம் செய்வார்களொடு ஷடி-
32 யான் சாறும் பணத்துக்கு உரு ஒ[ற்]றி வெ-
33 ண்டின நிலம் கடியபட்டணத்து பெரிய-
34 குளத்தின்கிழ் பூவாகுடிபற்றில் நரியன்-
35 பொற்றை தடி ௧-ம் ௪-குறுணிக்கு எல்கை பிள-
36 யறைக்கும் கவாத்தலைக்கும் பண்டாரவசலு-
37 க்கும் நரியன்பொற்றைக்கும் நடுவில் கிடந்த ந-
38 ரியன்பொற்றை தடி ௧-ம் ௪-குறுணியும் [||*] ௯௱௰௨-
39 ௵ மாசிமீ ௨எவ பண்டாரக்காரியம்
40 செய்வார்களொடு ஷடியான் ௬௱௬௰௨

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41 பணத்துக்கு உரு ஒ[ற்*]றி வெண்டின நிலம் கடிக-
42 பட்டணத்து பெரியகுளத்தின்கீழ் பூவாகு-
43 டிப்ப[ற்*]றில் நாக்கலம்பாடு தடி க-ம் ௩-குறுணிக்கு
44 எல்கை ஆறடிக்கும் நீர்பொகுங்காலுக்கும்
45 ஷி நீர்பொகும் காலுக்கும் மறுமுறிநாற்-
46 கலம்பாட்டுக்கும் நடுவில் கிடந்ந நாக்க-
47 லம்பாடு தடி க-ம் ௩-குறுணியும் [॥*] கூாயக௵ தை
48 ஸ்ரீ சவ பண்டாரக்காரியஞ் செய்வ-
49 ர்களொடு ஷியான் ௩ாறு பணத்துக்கும் உ-
50 ரு ஒ[ற்]றி வெண்டின நிலம் ஞாறைகொடு
51 இலஞ்சிகுளத்தாலும் சனிகுளியாலு[ம்*]
52 வெம்படி தடி க ௩-குறுணிக்கு எல்கை நெ-
53 டுங்கண்ணினும் கன்ம . .
54 × × ⨯ ×

Second face.

55 நிலத்தினும் நடு-
56 வில் கிடந்ந வெம்-
57 படி தடி க ௩-குறுணி [॥*]
58 தலைக்குளத்து நா-
59 ராயணன் அழ-
60 கனெடு நாஞ்-
61 சினட்டு பூதப்-
62 பாண்டி அணை-
63 ஞ்சபெருமாள் ஆகூ-
64 ய-௵ [அற்]பசி ஸ்ரீ
65 ம் ௩வ உரு ஒ[ற்*]-
66 றிக்குக் [வெ]காண்-
67 ட நிலத்துக்கும் கூா௵
68 அற்பசி ஸ்ரீ ய-
69 உ ஷியான் சொ-
70 ரா ஒற்றிக்கு கொ-
71 ண்டுடைய வ-
72 ண்ணமெ வ[கை]-
73 யொலை சென்-
74 பன் நிலம் தலைக்கு-
75 ளத்தின்கீழ் நல-
76 ப்பாறைமட[த்தா]-
77 லும் அய்ங்கல-
78 ம்பாட்டு . .
79 யாலும் அர-
80 வாள் தடி க-ம் கூ-
81 குறுணிக்கும் எல்கை
82 இருகலம்பாட்.
83 டுக்கும் பரமத்தரு
84 வாளுக்கும் பூங்க-
85 ந்துடவலுக்கும்

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86 கொம்பன் வா-
87 ய்க்காலுக்கும் கூத்த-
88 க்காலுக்கும் நடு-
89 வில்க் கிடந்ந அர-
90 வாள் தடி க-ம் சு-
91 குறுணியும் [॥*] ஆசெந்தி-
92 ரதாரமெ தந்ந-
93 திப்பிறதெச-
94 மெ ஆூ தடி ரு-
95 ஞல் நிலம் ங-கலம் ய-
96 ங-குறுணிக்கும் ஆூ அற்த்த-
97 ம் பணம் ஙதுச-
98 ஙஉயசுக்கு உள்-
99 ள உரு ஒ[ற்]றி ஒலே
100 ச-ம் சொரா ஒ[ற்]றி
101 ஒலே க-ம் ஆூ க-
102 ரணம் ரு-ம் [॥*] இ-
103 ந்த வகை நாள்
104 க-க்கு ஊ ரு . .
105 ஆூ மீ ம் க-க்கு ஊ
106 . . குறுணி ரு-நாழி

* * * *

Third face.

107 மாசம் க-க்கு அரி குத்தப்பாடு ஊ குறுணி ரு-நாழியும் [॥*]
108 நெல் க-கலத்துக்கு அரி எ குறுணி ரு-நாழி [॥*] நாள் க-க்கு
109 மகாதெவர்க்கு பூசைக்கு அரி நாஉழக்கும்
110 பிள்ளையார் பூசைக்கு நாள் க-க்கு அரி நா உ-
111 ழக்கு பூசைக்கு வைச்சு நெதிச்சு நம்-
112 பியான்கூறு உரி அரிச்சொறு எடுத்-
113 தக்கொண்டு செழும் சொறு இருநா-
114 ழி[யி*]ல் கல்லுத்தொட்டியில் வெள்ளம்
115 இறச்சு விடுகிற ஆளுக்கு நாழி அரிச்சொ-
116 றும் நந்தாவனபணிவுடை பாத்து மாலே ெ-
117 கட்டிவைக்கிற பண்டாரத்துக்கு நாழி அரிச்-
118 சொறும் இந்தப்படி குடுப்பாராகவும் [॥*] நாள்
119 க-க்கு மகாதெவர்க்கும் பிள்ளையார்க்கும் பூசை-
120 சக்கும் திருவிளக்குக்கு எண்ணைக்கும் ஊ நா உ-
121 ரி ஆூ மீ ம் க-க்கு ஊ ச-குறுணி ரு-நாழியும் [॥*] துவாதெசி
122 ஊட்டுக்கு மீ ம் க-க்கு துவாதெசி உ-க்கு ஆள்
123 யஉ-க்கு மீ ம் க-க்கு ஊ சு-குறுணி ஆூ நடத்திவருவா-
123 ராகவும் [॥*] ஆூ வக எ-க்கு பூவு க-க்கு கடமயும் பதிவும் ஞூ
124 சிலவுகண்ட ஊ ய-கலம் யஉ-குறுணியும் [॥*] வலிய குண்-
125 டறை தடி க-ம் யஉ-குறுணிக்கு பூவு க-க்கு கடமயும்
126 வாசியும் ஊ க- கலம் யக-குறுணி ச-நாழியும் [॥*] நரியன்பொற்-
127 றை தடி க-ம் ச-குறுணிக்கு பூவு க-க்கு கடம ஊ யக-குறுணியும்
128 ஷை நிலத்துக்கு ஞூ க-க்கு பதிவு பணம் கஇ உ-மாவும் [॥*] நா-

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129 க்கலம்பாடு தடி க ௩-குறுணிக்கு பூவு க-க்கு கடம
130 ௨ அ குறுணி உ-நாழி உரியும் ஷை நிலத்துககு ஷு க-க்கு பதிவு
131 பணம் க ச-மாவும் [||*] மெம்படி தடி க-ம் ௩-குறுணிக்கு பூவு
132 க-சகு கடம் ௨ ரு-குறுணி உ-நாழி உரியும் [||*] அரவாள் தடி
133 க-ம் ௬-குறுணிக்கு பூவு க-க்கு கடம ௨ ய உ குறுணியும் ஷை
134 நிலத்துக்கு ஷு க-க்கு பதிவு பணம் உவ ௩-மாவும் [||*]
135 ஆ வக ரு-ஞல் பூவு க-க்கு கடம ௨ ச-கலம் உ-குறுணி ௬-நாழி-
136 யும் ஷு க-க்கு பதிவு பணம் ரு ச-மாவும் [||*] இந்நிலத்தில பா-
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138 தல் ௨ ய-கலம் யஉ-குறுணி இந்நெல் பதிங்கலனெ
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147 று ௬-நாழியும் ஆ பூவு க-க்கு கங்காணி பயறு
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157 பிச்சைப்பிள்ளை மூப்பனர்
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* * * *

Fourth face.

159 கண்ட ௨ செழ-
160 காறன் எடு[த்*]துக்-
161 கொள்ளுவாரா-
162 கவும் [||*] குறையக்க-
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164 ாறன் ௨ கூட்டி கு-
165 டுத்து நடத்திக்கொ-
166 காள்ளுவாராக-
167 வும் [||*] இந்த தற்ம்மக
168 ாரியம் முடங்கா-
169 மல் நடத்திவரு-
170 கிற ஆளுக்கு சிவ-
171 னுடய பாதார-

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172 கெதியும் மொ-
173 ட்சவும் உண்டா-
174 கவும் [||*] இந்தப்படி-
175 நடத்திவரவெ ெ-
176 செழகாறன் விச-
177 ாரியாம லிரிக்கில்
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179 காவிலிருந்-
180 தும் செழகாரனை
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183 ள்ளுவாராகவும் [||*]
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185 துவரவெ இந்த
186 தற்ம்ம காரியத்து-
187 க்கு இயாவனொரு-
188 வன் அகுதம் நி-
189 னைக்கில் கெங்கை-
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191 ராம்பசுவை ெ-
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194 று கொள்ளுவ-
195 ாராகவும் [||] ஶ்ரீ ஹ௨-
196 ஸ்து [||*] சிவன்(த்) துணை [||*]

Translation.

Hari ! Be it well ! May the *guru* help !

On the 1st day of Tai in the Kollam year 929, when Jupiter was in Karkaṭaka and Śaka 1675 had expired, and which corresponded to a Thursday, Pushya, third *tithi* of the second fortnight, Gardabhakaraṇa and Vishkambha-nityayōga, when I, Keṭṭumāṟi-āḍum-Perumāḷ Pichchaippillai-Mūppaṉār, (living) in Kīḻatteru (i. e. the eastern street) of Raṇaśiṅganallūr-dēśam, set up a stone, engraving on it (a grant) providing for the baling of water throughout the 30 *nāḻigai* of day from the well of the Piḷḷaiyār temple to the (stone trough in the shrines of the) Mahādēva and Piḷḷaiyār in the temple of Piḷḷaiyār (erected) in the said street; for paying the *paṇḍāram* who knits 2 garlands each day and gives them to the Mahādēva and Piḷḷaiyār and supervises the work in the flower-garden; for the feeding (to be conducted) on the *dvādaśi* days; for sacred lamps; and for the expenses of the *pradōsha*.

On the 1st day of Paṅguṉi in the year 920, the above (mentioned) individual gave to the persons managing (the temple) treasury 1679 *paṇam* and required to obtain on mortgage the land called Valiya-Kuṇḍaṟai, 1 *taḍi* (in extent),

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(having the sowing capacity of) 12 *kuṟuṇi* (of seed), irrigated by the tank of Tiruvidāṅkōḍu in Talaikkuḷam. This land called Valiya-Kuṇḍaṟai, 1 *taḍi* and 12 *kuṟuṇi* (in extent), lies in the middle of the boundaries Śeṟiya-Kallaṟai, Kaṇṇapiḷaiyaṟai, Maḍattaḍi-paṟambu, Kuḷattaḍi and Śeṟiya-Kuṇḍaṟai.

On the 27th day of Māśi in the Kollam year 912, the above (mentioned) individual gave to the managers of the (temple) treasury 450 *paṇam* and required to obtain on mortgage the land called Nariyaṉpoṟṟai, (measuring) 1 *taḍi* (in extent) and (having the sowing capacity of) 4 *kuṟuṇi* of seed, in Pūvākuḍipaṟṟu under the tank of Kaḍigaipaṭṭiṇam. This land of Nariyaṉpoṟṟai, 1 *taḍi* and 4 *kuṟuṇi* (in extent), lies in the middle of the boundaries Piḷayaṟai, Kavāttalai, Paṇḍāravayal and Nariyaṉpoṟṟai.

On the 27th day of the month of Māśi in the year 912, the above (mentioned) individual gave 332 *paṇam* to the managers of the (temple) treasury and required to obtain on mortgage the land called Nākkalampāḍu, (measuring) 1 *taḍi* (in extent) and (having the sowing capacity of) 3 *kuṟuṇi* (of seed) in Pūvākuḍipaṟṟu, irrigated by the Periyakuḷam tank of Kaḍigaipaṭṭiṇam. This land of Nākkalampāḍu, 1 *taḍi* and 3 *kuṟuṇi* (in extent), lies in the middle of the boundaries Aṟaḍi, the irrigation channel and Naṟumuṟu-Nākkalampāḍu.

On the 4th day of the month of Tai in the year 911, the above (mentioned) individual gave 305 *paṇam* to the managers of the (temple) treasury and required to obtain on mortgage the land called Vēmbaḍi, (measuring) 1 *taḍi* (in extent) and (having the sowing capacity of) 3 *kuṟuṇi* (of seed), comprised in Ilañikuḷam Śaṇikuḷi. This land of Vēmbaḍi, 1 *taḍi* and 3 *kuṟaṇi* (in extent), lies in the middle of the boundaries Neduṅgaṉ ....

The land called Aravāḷ (measuring) 1 *taḍi* (in extent) and having the sowing capacity of) 6 *kuṟuṇi*, comprised in Malappārai-maḍam and Aiyṅgalampāḍu and irrigated by the tank of Talaikkuḷam, belonging to Vagaiyōlai-Śembaṉ and obtained on mortgage on the 12th day of the month of Aṟpasi in the year 900 by Nārāyaṇaṉ Aḷagaṉ of Talaikkuḷam and Aṇaiñjaperumāḷ of Pūdappāṇḍi in Nāñji-nāḍu, on the same terms of the mortgage dated the 3rd day of the month of Aṟpasi in the year 860. This land of Aravāḷ, 1 *taḍi* and 6 *kuṟuṇi* (in extent), lies in the middle of the boundaries Irukalampāḍu, Paramattaruval, Pūṅgantuḍaval, Kombaṉ-vāykkāl and Kūttakkāl.

Thus, in all, the lands (measuring) 5 *taḍi* (in extent) (and having the sowing capacity of) 3 *kalam* and 13 *kuṟuṇi* (of seed) and the money 3426 *paṇam* with 5 mortgage deeds in all,— 4 for the latter and one other mortgage,— had to be held generation after generation, as long as the moon and the stars exist.

From these items, the expenses to be met are:—5 . . . . of paddy per day, working out to . . . . *kuṟuṇi* and 5 *nāḷi* per month; and the monthly requirements for husking paddy come to 1 *kuṟuṇi* and 5 *nāḷi* of paddy, a year.

From the rice obtained annually at the rate of 7 *kuṟuṇi* and 5 *nāḷi* for every *kalam* of paddy, shall be met the expenses of 1 *nāḷi* and (one) *uḷakku* of rice required for conducting the worship of the Mahādēva; (one) *nāḷi* and (one) *uḷakku*

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of rice required for the worship of the Piḷḷaiyār. After offering the rice in worship, the Nambiyāṉ reserve for his share the food prepared from (one) *uri* of rice. From the rest of the food, i. e. that prepared out of 2 *nāḻi* of rice, (one) *nāḻi* of rice-food shall be given to the person who bales water into the stone trough and (one) *nāḻi* of rice-food to the *paṇḍāram* who supervises the work of the flower-garden and makes garlands (to the gods).

At (one) *nāḻi* and (one) *uri* of paddy for the oil required for sacred lamps during the worship of the Mahādēva and Piḷḷaiyār, the monthly expenses come to 4 *kuṟuṇi* and 5 *nāḻi* of paddy.

For feeding 12 persons on the 2 *dvādaśis* of each month, the expenses come to 6 *kuṟuṇi* of paddy. And the total annual requirements for the seven items of expenses are derived from the *kaḍamai* and *padivu*, payable in each harvest, on the lands mentioned above and they amount to 10 *kalam* and 12 *kuṟuṇi* of paddy. This is made up as follows:—

For Valiya-Kuṇḍaṟai, 1 *taḍi* 12 *kuṟuṇi* (in extent), the *kaḍamai* and *vāśi* for each harvest is 1 *kalam*, 11 *kuṟuṇi* and 4 *nāḻi* of paddy.

For Nariyaṉpoṟṟai, 1 *taḍi* and 4 *kuṟuṇi* (in extent), the *kaḍamai* for each harvest is 11 *kuṟuṇi* of paddy; the *padivu* on the same land for the year is $1\frac{1}{2}$ *paṇam* and 2/20ths.

For Nākkalampāḍu, 1 *taḍi* and 3 *kuṟuṇi* (in extent), the *kaḍamai* for each harvest is 8 *kuṟuṇi*, 2 *nāḻi* and 1 *uri* of paddy; for this land the *padivu* for the year is 1 *paṇam* and 4/20ths.

For Vēmbaḍi, 1 *taḍi* and 3 *kuṟuṇi* (in extent) the *kaḍamai* is 5 *kuṟuṇi*, 2 *nāḻi* and 1 *uri* of paddy.

For Aravāḷ, 1 *taḍi* and 6 *kuṟuṇi* (in extent), the *kaḍamai* for each harvest is 12 *kuṟuṇi* of paddy; the *padivu* on the same land for the year is $2\frac{1}{4}$ *paṇam* and 3/20ths.

Thus, for the 5 items, the *kaḍamai* for each harvest is 4 *kalam*, 2 *kuṟuṇi* and 9 *nāḻi* of paddy; and the *padivu* for the year is 5 *paṇam* and 4/20ths.

The items of expenses (detailed above) shall be met from proprietor's share (*padivāram*) of the *pāṭṭam* on the said lands, viz. 10 *kalam* and 12 *kuṟuṇi*, ten *kalam* and twelve *kuṟuṇi* of paddy, realizable at the harvest time of each year.

For the yearly requirements of 2 *kuṟuṇi* and 4 *nāḻi* of green pulse, calculated at the rate of 2 *nāḻi* of green pulse for each month, the sources of income are:—

1 *kuṟuṇi* of *kaṅgāṇi*-green pulse for each harvest on the land called Kuṇḍaṟai;

5 *nāḻi* of green pulse for each harvest on the land called Nariyaṉpoṟṟai;

5 *nāḻi* of green pulse for each harvest on the land called Nākkalampāḍu;

4 *nāḻi* of green pulse for each harvest on the land called Vēmbaḍi;

6 *nāḻi* of green pulse for each harvest on the land called Aravāḷ;

making in all 3 *kuṟuṇi* of *kaṅgāṇi* green pulse for each harvest. This quantity shall be received from the cultivators and given for conducting the *dvādaśi* feeding.

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For the *pradōsha* expenses,— *i. e.* for conducting the bathing ceremony on the two *pradōsha* days of each month,— of the gods Mahādēva and Piḷḷaiyār, calculated at the rate of 2 *kuṟuṇi* of paddy for each month the quantity required in each harvest is 12 *kuṟuṇi* of paddy.

Receiving from the cultivators of the lands comprised in the five items of Kuṇḍaṟai and others (having the sowing capacity of) 3 *kalam* and 13 *kuṟuṇi* (of paddy), the bathing of the gods on the *pradōsha* days shall be conducted. While Māṟiyāḍum-Perumāḷ-Mūppaṉār is conducting the expenses in this manner, ... the excess paddy found shall be taken by his nephew; and if paddy be found wanting the nephew shall make good it and conduct the expenses.

May the person who conducts this charitable act, without any default, attain the feet of Śiva and secure freedom (from births). If while this charity is being conducted (in the said manner), if the nephew fails to enquire into it, the people of the village and the temple shall enforce him to do it. While it is being done in this manner, if any one entertains bad intentions against the charitable act, he shall incur the sin of killing tawny cows on the banks of the Ganges.

Be it well ! May Śiva help !

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